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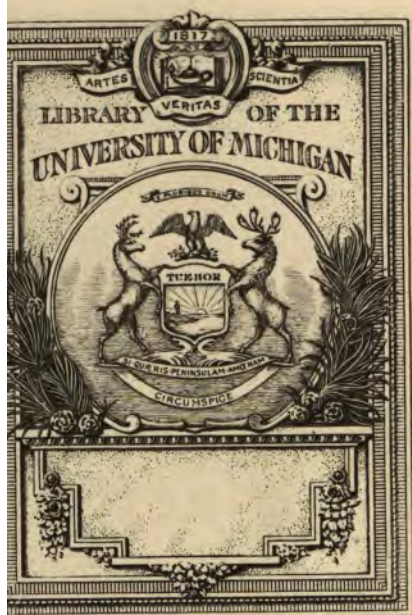
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THE  
INFANTILE INSTRUCTOR:

BEING A SERIES OF

QUESTIONS AND ANSWERS,

INTENDED TO

FACILITATE INSTRUCTION IN INFANT SCHOOLS,

ALSO,

A VARIETY OF PIECES IN PROSE AND VERSE,

ORIGINAL AND SELECTED

ADAPTED TO

THE USE OF FAMILIES,

AND OF

COMMON AND SABBATH SCHOOLS.

REVISED AND ENLARGED.

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BY THE REV. ELI MEEKER.

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STENOGRAPHER OF A PELL & BROTHER.

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NEW-YORK:

PUBLISHED BY J. & W. DAY,  
CORNER OF FULTON AND DUTCH STREETS.

1832.

*Southern District of New-York, ss.*

BE IT REMEMBERED, That on the twenty-sixth day of May, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, Eli Meeker, of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit :

"The Infatile Instructor: being a Series of Questions and Answers, intended to facilitate instruction in infant schools. Also, a variety of pieces in prose and verse, original and selected, adapted to the use of families, and of Common and Sabbath Schools. By the Rev. Eli Meeker."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled, "An act, supplementary to an act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

FREDERICK J. BETTS.

*Clerk of the Southern District of New-York.*

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## P R E F A C E.

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THE system of Infantile Instruction should be extended and introduced into all our common schools, and, indeed, into every family. To aid as much as possible in the promotion of this worthy object, the author of this little book devotes his time to improvement and lecturing on the various subjects of education, adapted to the different ages and attainments of children. To numerous Ladies and Gentlemen is he much indebted for hints and remarks, relating to the art of teaching. He rejoices to look forward and contemplate brighter prospects as to the opportunities of little children, both intellectual and moral. Should this work prove beneficial in this respect, his labour in preparing it for the press, will be abundantly compensated.

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### HYMNS ADAPTED TO THE TUNE "BRUCE'S ADDRESS."

- 1 How we love our infant-school,  
And the play-ground clean and neat,  
When of boys and girls 'tis full,  
Playing there's a treat.  
There we have such merry games,  
And we never whine and cry,  
Never hurt or call bad names,  
But to please we try.
- 2 When we get upon the swing,  
Up and down again we go—  
Each as merry as a king,  
Though we are so low.  
But, if we were rich and great,  
Fine and grand, and dressed in lace,  
Ne'er could be a happier state,  
Or a richer place.
- 3 May we ever grateful be,  
For the blessings here enjoy'd,  
From bad thoughts and passions free,  
Well our time employ'd,  
How we love our infant-school;  
And our play-ground clean and neat,  
When of boys and girls 'tis full,  
Playing there's a treat.

## INFANTILE INSTRUCTOR.

- 1 O how pretty 'tis to see  
Little children all agree !  
Try to keep the step with me,  
While you're exercising.  
Right hand, left hand, hands behind,  
As you go, and keep the time,  
All the rules be sure to mind,  
While you're exercising.
- 2 When to march you all begin,  
Hold up your head, and in your chin,  
Toes turn out, and heels turn in,  
While you're exercising.  
Left foot, right foot, same behind ;  
Be unto your teacher kind,  
Always bear her rules in mind  
While you're exercising.  
  
Clap your hands now more and more,  
March erect along the floor,  
Sing the chorus o'er and o'er  
While you're exercising.

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## SUCCESSION OF PRESIDENTS.

Who was the first president of the United States ? General George Washington.

How long was he in office, and during what years ? Eight years ; from 1789 to 1797.

Who was the second president ? John Adams.

How long a time, and in which years was he in office ? Four years ; from 1797 to 1801.

Who was the third president ? Thomas Jefferson.

What was his period of presidency ? Eight years ; from 1801 to 1809.

Who was the fourth president ? James Madison.

What were the years of his office ? Eight years ; from 1809 to 1817.

Who was the fifth president, and at what time ? James Monroe, from 1817 to 1825.

Who was the sixth president ? John Quincy Adams.

How long and when was he in office ? Four years ; from 1825 to 1829.

Who is the president at this time ? General Andrew Jackson.

## ON TEACHING.

If any parent has leisure to teach a little child, he might say ten or even twenty lessons a day: *but they should always be short*. If there be several children together to be questioned, ask the smaller ones simple or easy questions; and then let them listen to the others. Where there are two or three children, or six or eight in a family, an interesting class may be formed; and a diversity of exercises on the infantile method would be both pleasing and highly useful. It would be desirable to have every child attain the art of teaching by hearing the lessons, and instructing younger children or those of his own age.

The trite answers, *Yes ma'am*, and *No ma'am*, should not be practised. Do you know your lessop? I do; not *Yes ma'am*. Did those children know their lesson? They did not; not *No ma'am*. Does the Lord love good children? He does; he loves all who do right. Can you sing? We can sing some tunes. Do you ever make any mistakes? We do frequently; &c. &c.

## EXERCISE.

Many parents who pay attention to the education of their children, do not attend to their *exercises and amusements*; hence serious injuries are often done to their *health*, and that at an early age. Every little child needs *much recreation*, and the enjoyment of *open and wholesome air*.

As to *spelling*, an efficient method for saving much time and labour, is to have the pupil spell a short lesson with the book in his hand, till the words become quite familiar; and then put them to him to spell without the use of the book.

Respecting the art of *committing a lesson to memory*, let the child first be taught to read it well; and this will be of essential aid both as it relates to the habit of correct reading, and to the ease with which it may be retained.

## MARCHING.

The child, or children, should proceed in the following manner, by marching and counting at the same instant:

*Left, right; left, right; left, right; &c.* When they are accustomed to this method, let them say *one* for the left foot, and *two* for the right foot. Thus, *one, two; one, two; one, two; &c.*

When the above separate ways are familiar, they may be interchanged as follows. *Left, right; one, two; left, right; one, two; left, right; one, two; &c. &c.*

Children of every family should be taught to march, both male and female; and every person who teaches them should see that they always proceed with the *left foot* first. After they can march according to the above directions, they may be taught to proceed by keeping the step to some tune. So far as I have noticed the marching at Infant Schools, the children step with the right foot first; but this is certainly wrong, and should be universally corrected.

#### RIGHT HAND AND LEFT HAND, &c.

Parents exercise their children much to teach them to know their right hand from the left, &c. Let them pursue the following method. Ask the child which is his right hand, right eye, right ear, right cheek, right shoulder, right foot, &c. several times. Then they may follow a similar course of questions respecting the left parts of the body. After the child is familiar with this exercise, he may be asked to exhibit alternately the *right* and *left* as follows. *Right eye, left eye; right ear, left ear; right cheek, left cheek; right shoulder, left shoulder; right hand, left hand, &c.* Hence amusement and instruction are united systematically. All our plans should be systematick, both for the sake of correctness, efficiency, and the husbanding of our precious time.

#### SINGING.

Children in every family should be taught to sing, not only as a desirable, social accomplishment, but to enable them to unite in the active praises of God. How much has this talent been neglected and uncultivated! But this will not be so always; for the whole world will eventually be singers. Let some person sing some easy tune, or air, and excite the little child to follow. If he succeed to catch some simple



strain, then may he progress, and shortly be enabled to join with others in singing verses. Teach the child either by note or by rote, as may be practicable. Both methods are desirable. How important, and how richly compensated are those parents who teach their children the art of singing at an early age! How interesting the system of infantile instruction in this respect!

### LESSON FOR READING.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

A soft answer turneth away wrath; but grievous words stir up anger.

Better is a dinner of herbs, where love is, than a stalled ox, and hatred therewith.

Pride goeth before destruction; and a haughty spirit before a fall.

Hear counsel, and receive instruction, that thou mayest be truly wise.

He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.

He that hath pity on the poor, lendeth to the Lord; that which he hath given, will he pay him again.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

It is better to be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Happy is the man that findeth wisdom. Length of days is in her right hand; and in her left hand, riches and honour: her ways are ways of pleasantness; and all her paths are peace.

*A few direct interrogatory sentences, which admit of YES, or NO, as an answer; consequently to be closed with a raised tone of voice.*

Have you a book? Yes; I have, &c.

Did he give you a pen? No; he did not, &c.

My little child, will you come to me? Yes.

## INFANTILE INSTRUCTOR.

Have you any milk in your basin? Yes.  
Has he received his pay? No.  
Will you give him a shilling? No.

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*A few sentences, which do not require YES, or NO, for an answer; hence they are not to be closed with a raised tone of voice, and the interrogation is inverted.*

Which of the two came to the place? John.  
Which of their writing was the best? James'.  
How many left their places and study? Four.  
To what place did they go on a visit? To Troy.

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*The questions are now interchanged, and demand alternate answers of course.*

Did any one assist the man in his work? Yes.  
Which of the two attended to their work? Neither.  
Was he not able to get his lesson? No.  
How many have recited their lesson? Four.  
Did they go to New York? Yes.  
Why did they go to New York? To see it.  
Have you to pass by that place? No.  
Who will go with you to the place? Charles.

These examples may be of much use to many respecting correctness as to their views and practice of reading interrogatory sentences.

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## SCRIPTURAL INTERROGATORY SENTENCES.

Hath he said it? and shall he not do it? Hath he spoken it? and shall he not make it good?

He that formed the eye, shall not he see? He that planted the ear, shall not he hear? He that teacheth man knowledge, shall not he know?

Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk? or with speeches wherewith he can do no good? Art

thou the first man that was born? or wast thou made before the hills? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? What knowest thou, that we know not? What understandest thou, which is not in us? Are the consolations of God small with thee? Is there any secret thing with thee? Why doth thine heart carry thee away; and what do thine eyes wink at, that thou turnest thy spirit against God, and lettest such words go out of thy mouth? What is man, that he should be clean; and he which is born of a woman, that he should be righteous?

Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? Will he enter with thee into judgement? Is not thy wickedness great? and thine iniquities infinite? Is not God in the height of heaven? and behold the height of the stars, how high they are! And thou sayest, How doth God know? Can he judge through the dark cloud?

What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?

Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? For thou saidst, What advantage will it be unto thee; and, What profit shall I have if I be cleansed from my sin? If thou sinnest, what doest thou against him; or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him; or what receiveth he of thine hand? Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

Who is this that darkeneth counsel by words without knowledge? Where wast thou, when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest; or who hath stretched the line upon it? Whereupon are the foundations thereof fastened; or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the

breadth of the earth? Declare, if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof; Knowest thou it, because thou wast then born? or because the number of thy days is great? Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? By what way is the light parted, which scattereth the east wind upon the earth; Hath the rain a father? or who hath begotten the drops of the dew; Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Who hath put wisdom in the inward parts; or who hath given understanding to the heart;

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose? or bore his jaw through with a thorn? Will he make many supplications unto thee? Will he speak soft words unto thee? Will he make a covenant with thee? Wilt thou take him for a servant for ever? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? Shall thy companions make a banquet of him? Shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish-spears? Who can discover the face of his garment; or who can come to him with his double bridle;

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### SCRIPTURAL ALPHABETICAL POETRY.

- A** is for Adam, who was the first man;  
He broke God's command and then sin began.
- B** is Bartimeus, who as Jesus passed by,  
For mercy and sight did earnestly cry.
- C** is for Cain, who his brother did kill;  
Abel was righteous, but Cain would do ill.

- D** is for Daniel, who ceased not to pray ;  
Though threaten'd with death, he kneeled three times  
a day.
- E** is for Elijah, who by ravens was fed  
Both morning and evening, with meat and with bread.
- F** is for Felix, who fear'd when he heard  
Of judgement to come, but repentance deferr'd.
- G** is for Goliath, who Israel defied ;  
But David him slew, for on God he relied.
- H** is for Hannah, God heard when she pray'd,  
Though Eli mistook the words that she said.
- I** is for Isaac, Abraham's desire :  
And yet he resign'd him, when God did require.
- J** is for Joseph, whom his brethren sold ;  
But God was with him, to guide and uphold.
- K** is for Korah, who awfully died ;  
The earth swallowed him up and those with him allied.
- L** is for Lydia, whose heart God did open ;  
To attend to the things which by Paul were spoken.
- M** is for Mary, who the better part chose,  
And sat at Christ's feet : not a word would she lose.
- N** is for Noah, who found favour with God ;  
And was sav'd, when the world was destroy'd by a flood,
- O** was Obadiah, who, the prophets to save.  
One hundred concealed, and fed in a cave.
- P** is for Peter, his Lord he denied,  
And, vainly presuming, temptation defied.
- Q** was the Quail which God did provide,  
The Jews to sustain, when for flesh-meat they cried.
- R** is for Ruth, who her mother-in-law  
Determined to follow, and would not withdraw.
- S** is for Stephen, who for Christ suffer'd death,  
And pray'd for his murderers with his last breath.

T is for Timothy, who from a child knew:  
The Scriptures, and made them his rule of life too.

U is for Uzzah, who, though not sanctified,  
Put his hand to the ark, and was smitten and died.

V is the Vine ; and Christ is the root,  
Supplying each branch, with life and with fruit.

W is the widow, who, though very poor,  
Would give all she had, and trust God for mor

X is the cross, on which Jesus died,  
It was for our sins, he was crucified.

Y is the Youth, who, reclining his head,  
Fell asleep while Paul preach'd, and was taken up dead

Z is for Zoar, where Lot pray'd to be :  
It reminds me of Christ, a refuge for me.

*Comparing by resemblances and differences.*

In what do an *owl* and *hawk* resemble each other? They are both animals—both birds of prey, and similar as to their size.

In what do they differ from each other? The owl sees and flies by night ; and the hawk during the day. The eyes and head of the former appear larger than those of the latter.

Are there any resemblances between a *bat* and an *eagle*? They are both fowls of the air and wild animals. The bat is small, has webbed wings, and flies, fluttering about at night. The eagle is large and strong, and soars so high in the air, that he is called the king of birds.

Will you compare a *goose* and *turkey*? They are both large domestick fowls. A goose has a long neck, spoon bill, webbed feet, is covered with oiled feathers, and swims in the water. A turkey does not go in the water, and his feathers are not smooth like those of a goose.

Will you tell me something about a *lamb* and a *lion*? They are both animals and quadrupeds. The lamb is a small, innocent, domestick animal, and feeds on clover and other tender blades of grass. The lion is a large beast of prey, has a shaggy mane, and is so strong and courageous, that he is called the king of beasts.

## QUESTIONS RELATING TO GOVERNMENT.

What is an empire? An *empire* consists of several large countries, subject to one sovereign, called an *emperor*.

What is a kingdom? A *kingdom* is the extent of country, subject to one sovereign, called a *king*.

What is a duchy? A *duchy* or *principality* is a less extent of country, governed by one, who himself is subject to the supreme power.

What is a state? A *state* is a large society of men, united under one government for their common security and welfare.

What is the constitution of a state? The *constitution* of a state is the body of fundamental laws, which secures the rights of the people, and regulates the conduct of their rulers.

What is the sovereignty of a state? The *sovereignty* of a state is the power, by which it is governed.

Of what does a regular government consist? Every regular government consists of three branches, the *legislative*, the *judiciary*, and the *executive*.

What is the legislative power? The *legislature* or *legislative power*, makes the laws for the government of the people.

Of what is the legislative power composed? The *legislative power* is generally composed of three others.

What are they in the United States? In the government of the *United States*, are the *President*, the *Senate*, and the *House of Representatives*.

When assembled, what are they called? When assembled, they are called the *Congress*.

Of what does the legislature consist in the individual states? In the individual states, the *legislature* consists of a *Governor*, *Senate*, and *House of Representatives*.

When convened, what are they called? In some of the states they are called the *General Assembly*; in others, the *General Court*; as in Massachusetts.

Of what is the legislative power composed in England? In England the *legislature* is composed of the *King*, and two separate bodies of men, called *Lords* and *Commons*. The *Lords* are the *Nobility*; the *Commons* are chosen by the people. When these branches are assembled to make laws, and to deliberate on national affairs, they are called the *Parliament*.

What is the judiciary? The *judiciary* is that branch of a

regular government, which explains the law, and hears and determines all complaints. It is vested in several *judges*, who form a *court*.

What is the executive power? The *executive power* sees that the laws are put in execution. It is vested either in a *Governour, President, King, or Emperour*.

What is the form of a government? The *form of a government* is the particular manner in which it is exercised.

How many kinds of government are there? There are three kinds of government, which, under various modifications, constitute all others; *monarchy, aristocracy, and democracy*.

What is a monarchy? A *monarchy* is where the *sovereignty, or supreme power* is vested in the hands of one individual, called a *monarch*, whether a *king* or an *emperour*.

What is a limited monarchy? A *limited monarchy* is where the power of the sovereign is limited by law.

What is an arbitrary monarchy? An *arbitrary, or absolute monarchy*, is where the sovereign is not limited by law; but he disposes of the lives and property of his subjects at his pleasure.

What is an absolute government? In an *absolute government* there are no laws but the will of the sovereign. If he exercise his power with severity and abuse, he is called a *despot, or tyrant*.

What is an elective monarchy? An *elective monarchy* is where the sovereign is appointed by the suffrages or votes of the people.

What is a hereditary monarchy? A *hereditary monarchy* is where the supreme authority, honours, and titles, descend from one sovereign to another by right of inheritance, established by law, as from father to son.

What is an aristocracy? An *aristocracy* is where the supreme power is vested in a council of select members, sometimes called the *nobility*.

What is a democracy? A *democracy* is where the supreme power is exercised by the whole body of the people.

What is a republic? A *republic* is where the supreme power is intrusted by the people to councils, composed of members, chosen for a limited time, and where there are several independent states united in one general government.

What is the government of the United States? The government of the United States is a *republic*.

What is a mixed government? A *mixed government* par-



takes of *monarchy*, *aristocracy*, and *democracy*, as is exemplified in the British government.

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## DIFFERENT RELIGIONS.

What is religion ? Religion is a system of divine faith and worship.

How many kinds of religion are there ? There are *four* kinds of religion, the *Pagan* or *Heathen*, the *Jewish*, the *Christian*, and the *Mahometan*, or more properly *Mohammedan*.

What is Paganism ? *Paganism* is the worship of false gods, such as *idols* or *images*, made by men's hands ; or natural objects, as the sun, moon, and stars, rivers, and sometimes ferocious beasts, or other objects.

What is Judaism ? *Judaism* is the worship of the one true God, as revealed in the Old Testament ; but it rejects the New Testament.

What is Christianity ? *Christianity* is the worship of the true God, as revealed in both the Old and New Testaments, and as taught by Jesus Christ, and his disciples and apostles.

What is Mahometanism ? *Mahometanism*, or *Islamism*, is a system of faith and worship composed of *Paganism*, *Judaism*, and *Christianity*.

Who was the author of this system ? Mahomet, or Mohammed, a celebrated impostor of Arabia, was the author of this system.

What are the followers of Mahomet called ? His followers are called *Mahometans*, or *Mussulmans*.

What book contains their religion ? The book containing their religion is called the *Koran*, or *Alcoran*.

How is the Christian religion divided ? The Christian religion is divided into various sects or denominations.

What is the Roman Catholick religion ? The *Roman Catholick* religion, or *Poper*y, professes to be the Christian religion, and differs from other denominations principally in the belief of the *infallibility* and *supremacy* of the *Pope*, in Latin *Papa*, signifying *father*.

What is understood by the infallibility of the Pope ? By the *infallibility* of the Pope, is understood that the Pope cannot err in ecclesiastical matters.

What is meant by his supremacy ? By his *supremacy*, is

meant his power or authority over all the churches, the kings, and princes of the earth.

What was the consequence of the corruptions and abuses of Popery? In consequence of the corruptions and abuses of popery, a schism or rupture was, in the sixteenth century, made in the *church of Rome*, or popery.

Who are the Protestants? The *Protestants* are those, who separated themselves, and protested against the authority and decrees of the Pope and his adherents.

What are those Christians called, who reject the Catholick religion? All denominations of Christians who reject the Catholick religion, are called *protestants* and *reformed*; but by the Roman Catholicks they are called *hereticks*.

What is the separation of the Protestants from the Roman Catholicks called? The separation itself is called the *reformation*.

How are the Protestants divided? The *Protestants* are gain divided into various sects.

Who are the Calvinists? The *Calvinists* are those who embrace the opinions of one of the most eminent reformers, *Calvin*.

Who are the Lutherans? The *Lutherans* are those who embrace the opinions of another of the most eminent reformers, *Luther*.

What is Episcopacy? *Episcopacy* is the government of the church by bishops. Episcopalians maintain, that there are three orders of officers or clergy in the regularly constituted church, viz. *bishop*, *priest*, or *minister*, and *deacon*. At the time of the Saviour's ministry, there were *Christ*, who is styled the Bishop of souls, the *twelve apostles*, or *elders*, and the *seventy-two disciples*. During the Jewish dispensation, there were three orders, the *high priest*, the *priests*, and *levites*.

What is the church form of government called? This form of government is sometimes called *prelacy*, or *hierarchy*.

Who are the Presbyterians? The *Presbyterians* are generally Calvinists, and allow no superiority among the ministers of religion, who are called *Presbyters*. The church is governed by meetings, called *presbyteries*, or *synods*, consisting of ministers and lay members, called *ruling elders*.

When a religion is sanctioned by law, what is it called? When a religion is sanctioned by law, and its teachers supported by the publick, it is called the *established religion*, or

church; as *Episcopacy* in England, and *Presbyterianism* in Scotland.

What are those called who differ from the established church? Those who differ from the established church, are called *dissenters*, *nonconformists*, *dissidents*, *seceders*, *sectaries*, *puritans*, &c. If these are allowed openly to profess their religion, they are said to be tolerated.

Who are the Baptists? *Baptists* are those who deny the authority of infant baptism.

Who are the Independents? *Independents*, or *Congregationalists*, are those who assert that there is no authority in scripture for a national or established religion.

[The above from Cumming's Geography.]

The *Methodists* are said to be so called from the method or regularity of their lives. Whether this *epithet* was originally designed as a *title* of respect or derision, it is a *badge* which no member of that denomination should be ever ashamed to wear.

### *Geographical Questions and Definitions.*

What is the earth? The earth is a large globe, the diameter of which is about 8,000 miles, and its circumference is about 25,000 miles.

What is the first general division of the earth? The great natural division of the earth's surface, is into *land* and *water*.

How is the land divided? The land consists of continents, islands, peninsulas, isthmuses, capes, mountains, hills, dales, and coasts.

What is a continent? A *continent* is a great extent of land, no where entirely separated by water.

How many continents are there? There are two continents, the *eastern* and the *western*.

How is the eastern continent divided? The eastern continent is divided into *Europe*, *Asia*, and *Africa*.

How is the western continent divided? The western continent is divided into *North America* and *South America*.

What is an island? An *island* is a portion of land entirely surrounded by water; as *Great Britain*, *Newfoundland*, *Cuba*, *Madagascar*.

What is a peninsula? A *peninsula* is a portion of land almost surrounded by water, as *Spain*, *Florida*.

What is an isthmus? An *isthmus* is a narrow neck of land which joins a peninsula to the main land; as the isthmus of *Darien*, the isthmus of *Suez*.

What is a cape? A *cape* is a point of land projecting into the sea; as *Cape Cod*, *Cape Horn*.

What is a mountain? A *mountain* is a portion of land elevated to a great height above the surrounding country.

What is a hill? When the land rises to a small height, it is called a *hill*.

What are the spaces called, situated between hills? The spaces between hills, are called *dales* or *valleys*.

What is a volcano? A *volcano* is a burning mountain which emits smoke and flame.

What is a coast? A *coast* or *shore* is the margin of land bordering on the sea, or the bank of a river.

How is the water divided? The water is composed of oceans, lakes, seas, sounds, bays or gulfs, harbours, roads, straits, rivers, and friths.

What are oceans? The largest collections of water on the globe are called *oceans*. There are five oceans; the *Indian* ocean, lying between Africa and New Holland; the *Atlantic*, between America on one side, and Europe and Africa on the other; the *Pacific*, between America on one side, and Asia and New Holland on the other; the *Northern* or *Arctic*, around the north pole; the *Southern*, around the south pole.

What is a lake? A *lake* is a collection of water, in the interior of a country, as lake *Superiour*, and lake *Erie*.

What is a sea? A *sea* is a large collection of water, communicating with an ocean, as the *Mediterranean* sea, the *Baltick*.

What is a sound? A *sound* is a small sea so shallow that it may be sounded; as *Long Island* sound.

What is a gulph? A *gulph* or *bay* is a part of an ocean, sea, or lake, extending up into the land.

What is a harbour? A *harbour* or *haven* is a part of the sea, almost surrounded by land; where vessels may anchor with safety.

What is a road? A *road* is a place at some distance from the shore where ships may safely ride at anchor.

What is a strait? A *strait* is a narrow channel connecting two large bodies of water; as the strait of *Gibraltar*.

What is a river? A *river* is a large stream of inland water; small streams are called *brooks*.

What is a frith? A *frith*, or *estuary*, is the part of a river towards its mouth which is affected by the tide. It may be considered as an arm of the sea.

## THE AIR.

Harriet, is there any thing about you besides the things which you can see? Yes, all around me there is air, which is invisible.

How can you be made sensible, that you are surrounded by air? If I swing my hand fast, the air can be felt; and when I run, my face feels its gentle resistance.

What is air? It is that subtle fluid, which enables mankind and the animals to breathe; the element that encompasses the earth.

What is the air called, when it moves slowly, or with a strong motion? In either case it is denominated wind.

How can you tell, when the air is in motion? I can see little particles of dust moving: the leaves of the trees move also, and other things.

What is a breeze? A gentle motion of the air.

What is a gale? It is when the wind blows stronger than in a breeze; yet not tempestuous.

What is a tempest? A violent wind, a hurricane.

Does the wind ever do any injury? When it rises into a violent storm, it prostrates fields of grain, trees, fences, barns, houses, and destroys vessels, by which means the lives of human beings are sometimes destroyed.

Does the wind ever do any good? Its utility is immense, in carrying away smoke and unwholesome air; and in rendering the atmosphere cool and pleasant. It is also instrumental of great good, by bringing clouds and showers which water the ground. On the water it is highly useful, by propelling vessels in their different courses.

Of what use is air? It enables us to breathe, and is essential to animal life. When we inhale the air into our lungs, our bosoms swell, which would occasion great distress, if it were not immediately exhaled.

Why cannot any person live long under the water? Because, in that element, there is not a sufficient portion of air to enable him to continue breathing.

Why do fishes die shortly after being taken out of the

water ? Because they are so constituted, as to require a constant supply of water, and a comparatively small quantity of air to support life.

Suppose a person should be shut up in a small tight place, where there was but little air, what would become of him ? He would soon die, for the want of a sufficient supply of air for breath and sustenance.

Which way does the air go that we breathe ? Upwards ; because it is a little heated, and rendered lighter than the common air.

What is our breath ? The air, when inhaled or drawn into the lungs, is our breath ; but when it is exhaled, or breathed out, it is no more our breath ; for it mingles with the common air.

What makes fire burn ? Air.

What artificial aid is sometimes used to make the air go to the fire fast ? The bellows.

What natural aid will increase the air ? Our mouths.

What bears up the clouds ? The air, in which they float somewhat as a stick of wood does in the water.

How do birds fly in the air ? They strike it so frequently with their wings, and with such force, that they are borne up, and carried about in the atmosphere with entire safety.

If the air had been made much heavier and thicker than it is, would it have been as well for us ? It would not ; for we then should have experienced great difficulties to breathe and live.

Suppose it had been made much lighter and thinner, what then ? It would not have supported the birds and clouds, nor animal life.

Suppose there were no air ? Then the birds could not fly any more ; the clouds would fall down to the ground ; the fire would all go out ; and all animals and people would die.

## HEAT AND COLD.

Charles, how can you tell, whether any thing is hot or cold ? By the sense of touch, or feeling.

What is the difference between hot and warm ? Any thing which is a little heated, is rendered warm ; but to become hot, it must be heated greatly. Warm implies a moderate temperature of heat ; hot, its increase to an excessive degree.

What is the meaning of the terms, cool and cold ? In a

comparative view cold implies a greater degree, or state of coldness than the term, cool, does.

Suppose ice is placed near the fire, or lead put into it, what change takes place? They become melted, or dissolved.

Can wax, tallow, and iron be melted by heat? They can.

Will every thing which is solid, melt by heat? It will not: wood is reduced to ashes, or calcined.

Suppose that water, or milk, is placed, where it is very cold, what change is effected? It freezes, or is congealed.

Will oil and quicksilver harden by cold? They will, if it is very cold indeed.

Will every thing which is liquid, harden by cold? No; alcohol, spirits of turpentine, of nitre, &c. will not.

If you should put hot iron into cold water, what changes would take place? The iron would be cooled, and the water warmed.

What, if you should put cold iron into hot water? The iron would be warmed, and the water cooled.

What, if you put your hand upon a cold stone? My hand is cooled, and the stone warmed.

Can you tell me what is meant by the phrases, warm day and cold day; warm weather and cold weather? They denote that the air all around us, is either warm or cold.

Why is it so much warmer in summer than in winter? Because the sun is then more nearly over our heads. His rays come to the earth more directly in summer; and more obliquely in winter, which occasions the principal changes of the temperature of the weather, or the extremes of cold and heat.

What makes our bodies warm? Friction, which is occasioned by the action of the blood throughout the system, and by the action of the lungs in respiration.

Do not our clothes really make our bodies warm by generating heat? They do not: they merely serve to keep them from becoming cold, by preventing their coming constantly in contact with the surrounding air.

Why do people increase the quantity of bed clothes for their covering during a very cold night? To protect their bodies from the keenness of the air, and to confine the heat which they produce; and thus are they kept comfortably warm.

If you were to wrap a stone in flannels and furs would they make it warm? They would not: but, if the stone should

be previously warmed, they would serve to keep it from cooling fast.

Suppose the heated stone should not be wrapt up, what then? The surrounding air would move away, and the stone would be continually exposed to the approaching cold air. Thus, if a cold wind should blow upon a piece of hot iron, it would cool faster than a similar piece would, protected from the constant approach and contact of the air. In like manner, if a warm wind should blow upon a piece of ice, or upon a snow-ball, it would melt faster than it would to be kept constantly in a cool place.

What is the effect, if you run, or walk very fast? It makes me quite warm in consequence of the increased motion and exertion.

Suppose you rub your hands together some time, what then? They are made warmer than usual by the contact of action.

If you should rub two pieces of wood together hard and fast for some time, what would be the effect? The sides in contact would be heated by the friction.

Now my child, listen, whilst I tell you a few things. If you wet any thing in cold water, it will be warmer, when it is drying; but, if it be wet in warm water, it will become cooler by drying.

If you blow in your hands with your mouth, when they are very cold, they will grow warm; but, if you blow in them, when they are quite warm, your breath will serve to make them cool, as your breath is cooler, or not so warm as your hands, when heated.

### THE WEATHER, THUNDER, LIGHTNING, &c.

Charles, can you mention some of the different kinds of weather? Clear, cold, cloudy, chilly, fair, foggy, frosty, hot, rainy, sultry, stormy, warm, and windy weather.

What can you say about the shape and size of the drops of rain? Their form is globular or round; and they are of different sizes.

In what direction does the rain fall to the ground? Sometimes perpendicularly, and at other times obliquely.

What is the difference between a shower and a storm? A shower is soon past: a storm is violent, or of longer duration.



Which falls through the air swiftest, snow, rain, or hail? Hail does; and snow comes the slowest.

Why? Because hail is of the greatest density or solidity; and snow is of the least.

What great good is done by rain? The air is purified; the water upon the earth is rendered salubrious; and in warm weather, by it vegetation is produced.

Do the rivers in winter freeze solid to the bottom? They do not.

Why? Because the weather grows warm again, before the water which is deep becomes sufficiently cold to the bottom for freezing.

How is snow formed? By vapours freezing in the air.

How is hail formed? By water freezing in the air after it is formed into large drops. Hail cannot be formed, unless the air is very cold. The reason that we ever have hail in the summer, is, that it is sometimes sufficiently cold to freeze high in the air, whilst it is warm near the ground. If snow should be formed in the sky in very warm weather, it would melt, before it would reach the ground: but as hail is much more solid and heavy, it falls quicker, frequently before it is melted.

Are thunder and lightning always really together? They are.—Do we always see the lightning, and hear the thunder at the same time? We do not.

Why? Because they are sometimes at a considerable distance from us; and, as light proceeds much swifter than sound, so the light of the lightning comes to us quicker than the sound of the thunder; hence we frequently see the lightning first.

When we see a flash of lightning, what then? Unless it be at a great distance, we may expect to hear it thunder instantly.

When the lightning and thunder are near together, or come in quick succession, what are we to conclude? That neither of them is far distant; but both near us.

When a cloud is coming up in the day time, which do we notice first? The thunder, because the bright light of the day prevents us from seeing the lightning as soon, unless the flash be very vivid.

When a cloud comes up in the night, which is first noticed? The lightning, because the darkness makes it appear brighter, and the more readily discerned.

When we see flashes of lightning, in the evening, in a very distant cloud, without hearing any sound, are we to suppose, that they are always accompanied with thunder? We are.

In what part of the sky do we see the rainbow? Generally in the east, but sometimes in the west.

In what part of the day is it seen? Generally towards evening, but sometimes in the morning.

Where must the sun be then? Opposite to the cloud in which the rainbow appears.—If the rainbow is seen in the east, the sun must of course be in the west; and if the rainbow is in the west, the sun will be in the east.

Can we ever see a rainbow at noon? We cannot; for its appearance must be in the opposite hemisphere.

How is the rainbow produced? By the shining of the sun upon the drops of water in a shower:—that is, by the refraction and reflection of the sun's rays at that time in a circular manner, caused by the sun and the surface of the earth being circular.

## THE SUN.

What is the sun? It is that vast, luminous body in the heavens which gives us light and heat.

How far from us is the sun? Ninety-five millions of miles.

How large is it? More than a million of times larger than the earth.

Is the moon as large as the sun? No; the moon is merely a secondary planet, and is forty times smaller than our earth.

Is the moon as far distant from us as the sun is? No; it is only 240,000 miles distant from us, which is a distance less than one fourth of a million.

Is the sun always in the same place in the heavens? The sun does not revolve around any other heavenly body to form an orbit like that of any of the planets; as it is the great centre of all their revolutions; still it moves round on its own axis, and in a very small orbit.

What is that light of the sun called which is seen before his rising? Dawn.

What name is given to that light which is seen after the sun sets? It is called twilight.

Would it not be as well, were there no dawn? No; for

the light of the sun would then burst upon us so suddenly, that it would dazzle and injure our eyes.

Suppose there were no twilight, what would be the inconvenience? Then, at the setting of the sun, we should all be left instantaneously in darkness, which would involve many in great perplexities respecting the arrangement of their business, by their being frequently unprepared for so sudden an event.

Can you see any light of the sun, when it is cloudy? Yes, much light shines through the clouds.

What is the zenith? That point in the sky which is directly over our heads, is called the zenith.

Which way from this point is the sun at noon? South.

In what direction from us in the heavens is the sun at midnight? He is then south of the nadir, which is the point directly opposite to our feet.

When does the sun pass the highest in the heavens, and the nearest to the zenith and nadir in his course? On the 21st of June, which is the longest day in the year.

When is his circuit the farthest south of the zenith and nadir? The 21st of December, which is the shortest day in the year.

## THE MOON.

Is the moon always really of the same shape? It is.

Why does it exhibit to us such varied appearances? Because we discern only the different parts of its various situations, upon which the sun shines.

How much of the moon is always bright? One half is always bright, except when it is eclipsed for a few minutes by the earth, passing directly between it and the sun.

Why does not the sun appear thousands of thousands of times larger than the moon? Because he is at a distance from us immensely greater than that of the moon.

When the moon and the sun are nearly in the same part of the sky what happens? Then is the time of the new moon: it is then shaped like a bow as to its bright appearance; and this takes place when both the sun and moon are in the western horizon.

What is the appearance of the moon, when it is in the south at sunset? It is then half moon.

Suppose the moon is in the east about the time of sunset, what is its shape? Then it is full moon.

Does the moon rise earlier or later every evening? It rises about three quarters of an hour later.

How long is the time from one new moon to another? About 29 days, 12 hours.

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## THE STARS.

What are stars? The fixed stars are vast, luminous bodies, situated in the heavens at such an immense distance from us, that they appear like mere shining points.

Are the fixed stars opaque bodies like the planets? They are not: they are doubtless suns to other worlds, as our sun is to this, and to the other planets in our system.

Are all the stars of the same size? They are of different magnitudes, and exhibit different degrees of brightness.

Do the stars merely fade away in appearance as the sun rises in the morning, or do they actually move away from the sky? They simply disappear from our sight on the account of the superiour effulgence of the sun; for there are as many above our heads at mid-day in the starry heavens as there are at midnight.

Where do the stars rise and set? They generally rise in the east and set in the west.

Do not all the stars thus rise and set? They do not: those in the northern part of the sky pass continually round one star, called the North, or polar star.

Do the stars move among themselves? They do not: they all pass round together.

Are there not any stars which move about among the other stars?—There are a few which are called planets; but they are opaque bodies, wandering worlds; and are not suns like the fixed stars; for they derive their light from our sun.

In what do the fixed stars and the planets differ in their appearance? The stars twinkle; and the light of the planets is more steady.

*Reasoning for the child.*—The sun is 96,000,000 of miles from the earth; and as we live on the earth we must be 96,000,000 of miles from the sun.

The sun is more than a million of times larger than the

earth, consequently the earth must be more than a million of times smaller than the sun.

The sun is four hundred times farther from us than the moon; hence the moon must be 400 times nearer to us than the sun. If it would take a year for a bird to go to the moon, then it would require four hundred years for the bird to go to the sun.

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### BIBLICAL QUESTIONS.

Who was the first man in the world? Adam.

Who was the first woman? Eve.

Out of what was Adam made? Out of the dust of the earth.

From what was Eve formed? From one of Adam's ribs.

What is the relation of Adam and Eve towards us? They are called our first parents.

Where did the Lord put them? In the garden of Eden.

For what end? To dress the garden, to serve God, and be happy.

What trees grew in the garden? Every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Of which tree were they forbidden to eat? Of the tree of knowledge of good and evil.

Who gave names to the animals? Adam.

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Did our first parents eat of the forbidden fruit? They did.

Who ate first? The woman.

Who tempted the woman? The serpent.

Who gave the fruit to Adam? Eve.

What were the names of Adam's first sons? Cain and Abel.

What were their employments? Cain was a tiller of the ground, and called a husbandman; but Abel was a keeper of sheep, and styled a shepherd.

Who was the first murderer in the world? Cain.

Who was the first martyr? Abel.

What other son of Adam does the Bible mention? Seth, who is the root of the faithful.

Who was the father of such as dwell in tents, and have cattle ? Jabal.

Who was the father of all such as handle the harp and organ ? His brother Jubal.

Who was the instructor of every artificer in brass and iron ? Tubal-Cain.

What took place in the days of Enos, the son of Seth ? Then began men to call upon the name of the Lord ; to separate themselves from the irreligious by a publick profession of the religion, appointed by the only living and true God.

Who was the oldest man in the world ? Methuselah, who lived 969 years.

What was the character of Enoch ? He walked with God.

What became of him ? He was translated to heaven : he did not die as other men, but his body was changed into a glorified body.

How was the old world destroyed ? By the flood.

At what time ? About 1656 years after the creation.

For what were the people of that generation destroyed ? On the account of their grievous sins against God.

What are the inhabitants of the world sometimes called, who lived before the deluge ? Antediluvians.

Who were saved from that great destruction ? Noah and his wife, his three sons and their wives.

How many persons were in this family ? Eight.

How were they saved ? By the ark which Noah built.

Can you give a description of the ark ? The length was 300 cubits ; the breadth 50 cubits ; and the height 30 cubits.

How long was Noah in building the ark ? One hundred and twenty years.

Why so long ? To give warning to the world, and space to repent of their sins.

Was he therefore called a preacher of righteousness ? He was.

How long was the rain and flood in coming ? Forty days and forty nights.

How long did the waters prevail upon the earth ? One hundred and fifty days, besides the period of raining, forty days and forty nights.

How long was Noah in the ark ? One year, or 365 days.

How many sons had Noah ? Three—Shem, Ham, and Japhet.

Which of them was the best ? Shem.

Which of them was the worst ? Ham.

From which of them are we descended ? From Japhet.

Where did the ark rest ? Upon the mountains of Ararat.

What did Noah send forth from the ark to see if the waters were abated ? He sent forth first a raven, and afterwards a dove.

What did the Lord appoint as a token of his covenant with Noah, that the waters shall no more become a flood to destroy all flesh ? The bow in the cloud, which we call a rainbow.

For what was Nimrod famous ? He was a mighty hunter before the Lord.

Who built Nineveh ? Ashur, the grandson of Noah.

What was the first language in the world ? The Hebrew, probably.

When began the diversity of languages ? At the building of Babel.

Whose son was Lot ? The son of Haran, and grandson of Abram.

How was Sodom destroyed ? By fire and brimstone from heaven.

Were any of the inhabitants saved from its destruction ? Yes : Lot, his wife, and two daughters.

What became of his wife ? She was turned into a pillar of salt.

What was the cause of this singular judgement ? Her supreme attachment to the world, which was manifested by her looking back to Sodom, in opposition to the express command of God.

Who is styled the father of the faithful ? Abraham.

What was the greatest trial of his faith ? The offering up of his son Isaac at God's command.

How many sons had Isaac ? Two—Esau and Jacob.

How many sons had Jacob ? Twelve ; from whom descended the twelve tribes of Israel.

Which of them was the first-born, or the oldest ? Reuben.

Which was the youngest ? Benjamin.

Which of them was sold into Egypt ? Joseph.

Who sold him? His brethren.

What were the names of Jacob's wives? Leah and Rachel.

How did he obtain them from his uncle Laban? By serving him seven years for each.

Where did Esau and his descendants settle? In mount Seir.

From which of the twelve tribes did the Lord choose his priests and ministers? From the tribe of Levi.

From which of them did Christ come? From the tribe of Judah.

What are the descendants of Jacob called? Israelites, after his name *Israel*.

How were they oppressed in Egypt? They were enslaved, and their male children destroyed in the river Nile.

Who oppressed them? Pharaoh, king of Egypt.

Whom did the daughter of Pharaoh engage to nurse Moses, the Hebrew child, which she preserved and adopted as her own? The mother of Moses.

Whom did Moses marry? Zipporah, the daughter of Reuel, the priest of Midian.

How many plagues did the Lord send upon Egypt? Ten.

How were the Egyptians at last destroyed? They were drowned in the Red Sea.

How were the children of Israel preserved from the overflowing waters? The Lord divided the seas so that they went through on dry land.

What man was their conductor to bring them out of Egypt? Moses.

How were they directed through the wilderness? By a pillar of cloud during the day, and a pillar of fire by night.

How were they fed in the desert? By manna from heaven.

How did they obtain drink in that dry place? The Lord brought water out of the rock that followed them all the way.

Who was the father of Moses and Aaron? Amran.

Who were swallowed up by the opening of the earth? Corah, Dathan, and Abiram.

For What? For rebelling against Moses and Aaron.

What was the number of the children of Israel when they came out of Egypt? About six hundred thousand men, besides aged persons and children, which would increase the number perhaps to two millions.

How many of these went into Canaan? None but Caleb and Joshua.

What became of the rest? They died in the wilderness.



What heinous sin did they commit? The making and worshipping of the golden calf.

Who was the meekest man? Moses.

Who was the strongest man? Sampson.

Who was the most patient man? Job.

Who was the man according to God's own heart? David.

Who were the most beautiful men? Adam and Absalom.

Who was the wisest man? Solomon.

Who was Solomon? The son of David, and king of Jerusalem.

Who built the temple of Jerusalem? Solomon.

When was it built? About 1000 years before Christ.

Who were cast into the fiery furnace? Shadrach, Meshach, and Abednego.

For what? Because they would not worship Nebuchadnezzar's golden image.

Who was cast into the lion's den? Daniel.

For what? Because he would not forbear praying to God.

Who was cast into the sea, and swallowed up by a great fish? Jonah.

Were all these holy men preserved? They were, by the power and mercy of God.

What time was the Saviour born? About 4000 years after the creation of the world.

Who was the king in Judea at that time? Herod.

Who was the emperor of Rome? Augustus.

Who was Christ's forerunner? John the Baptist.

What became of him? He was beheaded in prison by Herod.

For what was he beheaded? Because he reprov'd Herod for having Herodias to wife.

Who first published Christ's birth? The angels.

To whom was the glad tidings proclaimed? To the shepherds.

Who first worshipped Christ after he was born? The three wise men of the East.

How were they led to him? By a star.

Who slew the young children of Bethlehem? Herod.

For what did he slay them? Because he thought to slay Christ among them.

How did Christ escape the execution of his murderous design? He was carried into Egypt by Joseph and Mary.

How many apostles did Christ choose? Twelve.

Which of them did he love most ? John.

Which of them was most zealous ? Peter.

Which of them did he take to be witness of his transfiguration and agony ? Peter, James, and John.

Which of them denied him ? Peter.

Which of them betrayed him ? Judas.

For how much did he betray him ? For thirty pieces of silver.

What became of Judas ? He despaired, and hung himself.

Who condemned Christ to be crucified ? Pontius Pilate, the Roman governour.

Who stirred up Pilate to this wicked deed ? The Jews.

Which of the apostles was first killed ? James.

Which of them lived the longest ? John.

Who was the first martyr for Christ ? Stephen

What death did he die ? He was stoned to death.

Who was eaten up of worms ? Herod, who killed James with the sword.

Who thought to purchase the Holy Ghost with money ? Simon Magus.

Who from a persecutor, became a preacher ? Paul, who was previously called Saul.

What king was almost persuaded to be a Christian by Paul ? King Agrippa.

When was Jerusalem destroyed, both city and temple ? About 40 years after Christ's death.

By whom was this done ? By Titus, the Roman governour.

What became of the prophets and apostles generally ? They suffered martyrdom for the doctrine they taught. Isaiah was sawn asunder ; Jeremiah was stoned ; Peter and Andrew were crucified ; and Paul was beheaded.

## CHRONOLOGY AND HISTORY.

From the creation of the world to the birth of Jesus Christ, was a period of about 4000 years, which duration is termed the Jewish era, or the era of the world.

The event of the flood was brought about in the year 1656 of this period.

Since the birth of Christ, a period of 1832 years has elapsed, and this duration is called the Christian era.

Egypt was the country first celebrated for its improvement in learning.

The city of Rome was founded 753 years before the Christian era, by Romulus ; and in the time of its greatest prosperity is said to have contained 4,000,000 of inhabitants.

Alexander the great was the son of Philip, king of Macedonia. Making himself master of all Greece, and extending his conquests throughout nearly the whole of Asia, he died 323 years before the birth of Christ.

Four remarkable empires have existed in the world. The first was the *Babylonian* or *Assyrian* ; the second, the *Persian* ; the third, the *Grecian* ; and the fourth, the *Roman*.

Jerusalem was destroyed A. D. 70, by *Titus Vespasian*, the *Roman general*.

Moses and Aaron were raised up, and appointed by God for the deliverance of the Israelites from their bondage in Egypt.

Joshua, the son of Nun, succeeded Moses in the government of the Hebrews.

Saul, the son of Kish, was the first king of the Jews.

David, the son of Jesse, was advanced to the throne after his death. Solomon, his son, was the next king, who was distinguished for his wisdom and riches.

A division of the kingdom took place, in the reign of Rehoboam, the son of Solomon, when ten tribes revolted, leaving only the two tribes of Judah and Benjamin to the succession of David. The *ten tribes* were afterwards distinguished by the name of the *house of Israel* ; and the *two tribes* were known by the title, the *house of Judah*. The capital of the former was *Samaria* ; the capital of the latter, *Jerusalem*.

The *ten tribes* continued under the government of their kings about 250 years, when they were subdued by the king of *Assyria*, and carried away captive.

The *two tribes* remained in their own country, subject to their kings, about 130 years after the captivity of Israel, when they were carried away captive by *Nebuchadnezzar*, king of *Babylon*. They continued in captivity 70 years ; at the expiration of which period they were permitted to return to their native land. At length they became subject to the Romans, who, about forty years after the crucifixion of our Saviour, destroyed their city and temple ; and those of the people who escaped the sword, were dispersed among the nations of the earth.

## DEFINITIONS.—LESSON A.

- Abandon*, to give up, desert, forsake  
*Abasement*, the state of being brought low  
*Abbreviate*, to shorten by omission  
*Abdicate*, to give up, to resign, or leave a place  
*Aberrance*, a deviation from the right way  
*Abhorrence*, the act of abhorring  
*Abide*, to dwell or continue in a place  
*Abject*, mean, worthless, contemptible  
*Abluent*, that which has the power of cleansing  
*Ablution*, the act of cleansing  
*Abolish*, to put an end to, to destroy  
*Abomination*, hatred, detestation  
*Above*, in a high place, over head  
*Abridge*, to make shorter in words, to contract  
*Abrogation*, the act of repeal or taking away  
*Abscond*, to go away secretly, to hide one's self  
*Absolve*, to set free from an engagement or promise  
*Absolute*, complete, unconditional, not limited  
*Abstemious*, temperate, sober, abstinent  
*Abstinence*, fasting, forbearance of any thing  
*Abstract*, to take one thing from another, to separate  
*Abstruse*, difficult to be understood, hidden  
*Absurd*, unreasonable, without judgement  
*Abundance*, plenty, exuberance  
*Academick*, relating to a university  
*Accelerate*, to make quick, to hasten  
*Accident*, what happens unforeseen, the property of a thing  
*Acclamation*, shouts of applause  
*Accommodate*, to supply with conveniences  
*Accomplish*, to complete, to execute fully, to fulfil  
*Accordance*, agreement with, conformity to  
*Accumulate*, to pile up, to heap together  
*Accusation*, a charge brought against any one, a complaint  
*Achievement*, the performance of an action  
*Acknowledgment*, confession of a fault, or of a benefit received  
*Acquit*, to set free, to clear from a charge of guilt  
*Acquire*, to gain a thing by our own labour  
*Acute*, sharp, ending in a point  
*Adage*, a proverb, a maxim  
*Adequate*, equal to, proportionate

- Adhere*, to stick to, to hold together  
*Adjacent*, joining upon something, bordering upon  
*Adjourn*, to put off to another time  
*Admonition*, the hint of a fault or duty, counsel  
*Adoration*, homage rendered to the Supreme Being  
*Advantageous*, profitable, useful  
*Adversary*, an enemy, one who opposes  
*Adult*, a person arrived to years of discretion and maturity  
*Aerial*, belonging to the air ; high  
*Affability*, easiness of manners, civility, condescension  
*Affinity*, relation by marriage, connexion with  
*Affluence*, exuberance of riches, plenty  
*Alien*, a foreigner, one who comes from another country  
*Allegory*, a figurative discourse  
*Allurement*, enticement, temptation  
*Amendment*, change from bad to better, reformation  
*Amethyst*, a precious stone of a violet colour  
*Amputate*, to cut off a limb  
*Analysis*, a separation of any compound into its several parts  
*Ancient*, old, belonging to former times  
*Animadversion*, reproof, severe censure  
*Animosity*, vehemence of hatred, passionate malignity  
*Annihilate*, to destroy, to reduce to nothing, to annul  
*Anonymous*, without a name  
*Antecedent*, going before, preceding  
*Anticipate*, to take up before the time, to enjoy in imagination, to foretaste  
*Antler*, a branch of a deer's horn  
*Anvil*, an iron block, on which smiths hammer, and shape their work  
*Appertain*, to belong to as of right, or by nature  
*Arbour*, a bower, a place covered with branches of trees  
*Ardour*, heat of affection, as love, desire, courage  
*Aromatick*, fragrant, spicy  
*Arraign*, to bring a prisoner to trial, to accuse  
*Artificial*, made by art, not natural  
*Ascent*, a way to go up, the act of rising, an eminence  
*Aspiration*, breathing after, an ardent wish  
*Assail*, to attack, to fall upon, to assault  
*Assiduity*, diligence  
*Athletick*, strong of body, belonging to wrestling  
*Atlas*, a book or collection of maps

*Atmosphere*, the air that encompasses the earth on all sides  
*Atom*, an extremely small particle  
*Avaricious*, covetous, inordinate love of money  
*Audible*, that which can be heard  
*Auxiliary*, a helper, an assistant . .  
*Avenue*, an alley, or walk of trees before the house ; a way  
 by which any place may be entered  
*Azure*, colour of faint blue

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### DEFINITIONS.—LESSON B.

*Badge*, a particular mark or token by which one is known  
*Baffle*, to defeat, to crush, to overthrow, to elude  
*Bailiff*, a sheriff's under officer to execute arrests  
*Balcony*, a frame of wood or stone before a window  
*Baleful*, sorrowful, sad, full of mischief  
*Bane*, poison, mischief, ruin  
*Banish*, to drive away, to condemn a person to leave his  
 own country  
*Bankrupt*, one who is unable to pay his debts  
*Barbarity*, cruelty, inhuman conduct  
*Barge*, a pleasure boat, or for burden  
*Barometer*, a machine to measure the air  
*Barrier*, a fortification, a stop, an obstruction  
*Barter*, to trade by exchanging one article for another  
*Basilisk*, a kind of serpent, which is said to kill by looking  
*Basis*, the foundation of any thing : the lowest of the three  
 principal parts of a column ; the pedestal  
*Battalion*, a division of an army or a regiment  
*Battery*, a place upon which cannons are mounted  
*Bdellium*, an aromattick gum  
*Beatifick*, belonging to a state of bliss in heaven  
*Beauteous*, fair, handsome, elegant in form  
*Bedlam*, a mad-house  
*Beggar*, one who lives upon alms, a petitioner  
*Behaviour*, outward appearance, course of life  
*Belch*, to eject, or throw wind from the stomach  
*Believe*, to be persuaded that a thing is true  
*Benediction*, a blessing  
*Benefaction*, the act of conferring a benefit, benefit conferred  
*Beneficial*, advantageous, profitable  
*Benevolence*, disposition to do good, kindness

*Benign*, kind, generous, liberal  
*Benignity*, graciousness, actual kindness  
*Berry*, a small fruit with many seeds  
*Besom*, an instrument, with which to sweep  
*Besiege*, to beset with armed forces, to lay siege  
*Betray*, to give into the hands of an enemy, to discover that  
 which has been intrusted to secrecy  
*Bewilder*, to lose in pathless places, to puzzle  
*Bibliothecal*, belonging to books or a library  
*Bigotry*, prejudice, blind zeal  
*Biped*, an animal having two feet  
*Biography*, historical account of the lives of particular  
 men  
*Bisect*, to divide into two parts  
*Blade*, a spire of grass; a green shoot of corn; the sharp  
 or striking part of a weapon or instrument  
*Blameful*, criminal, guilty  
*Blank*, white, not written upon, without rhyme  
*Blaspheme*, to speak irreverently of God  
*Blazon*, to display, to embellish, to explain  
*Blemish*, a mark of deformity, reproach  
*Blend*, to mingle together  
*Blockade*, to shut up a place by siege  
*Blood*, the red fluid that circulates in the bodies of animals  
*Blossom*, the flower that grows on plants  
*Boisterous*, violent, loud, stormy  
*Boldness*, courage, bravery, assurance, impudence  
*Boon*, a gift, a grant; gay, merry  
*Booty*, plunder, things stolen  
*Borough*, a town with a corporation  
*Bough*, a limb or branch of a tree  
*Bountiful*, liberal, free, generous  
*Bourn*, a boundary, a limit; a brook, a torrent  
*Bracelet*, an ornament for the arms  
*Brandish*, to wave or shake, to flourish  
*Brevity*, shortness, conciseness  
*Briefly*, in a few words, concisely  
*Brilliant*, shining, sparkling; a diamond of the finest cut  
*Buffet*, to box, to beat; a blow with the fist  
*Bulwark*, a fortification, a wall of defence  
*Burglary*, the crime of breaking into a house by night  
*Burnish*, to polish, to make bright or glossy  
*Buttress*, a prop, a support

## DEFINITIONS.—LESSON C.

- Cabin*, a small room in a ship, a cottage  
*Cadaverous*, having the appearance of a carcass  
*Calculation*, practice, manner of reckoning  
*Calendar*, a register of the year, an almanack  
*Callous*, hardened, insensible  
*Calumny*, slander, false charge  
*Calumniate*, to accuse falsely, to slander  
*Campaign*, a large, open, level track of ground ; the time an army keeps the field  
*Canopy*, a covering spread over the head  
*Capacious*, wide, large, able to hold much  
*Capricious*, whimsical, fanciful  
*Caravan*, a troop, or body of pilgrims, or merchants  
*Caravansary*, a house for the reception of travellers  
*Cascade*, a waterfall, a cataract  
*Cassia*, a sweet spice mentioned by Moses  
*Casual*, accident, happening by chance  
*Catastrophe*, a final event, the winding up or conclusion  
*Catalogue*, a list or an enumeration of particulars  
*Catechise*, to instruct by asking questions  
*Cavil*, to object, to raise frivolous objections  
*Caution*, prudence, foresight  
*Cease*, to leave off, to stop, to be at an end  
*Cecity*, blindness, privation of sight  
*Celebrate*, to praise, to commend ; to distinguish by solemn rites  
*Celestial*, belonging to heaven, heavenly  
*Cement*, matter which unites different bodies  
*Censure*, blame, reproach, reprimand  
*Centrifugal*, having the quality of flying from the centre  
*Centripetal*, having a tendency to the centre  
*Cephalick*, beneficial to the head as a medicine  
*Chagrin*, ill humour, vexation ; to vex  
*Chalice*, a cup, a bowl, the communion cup  
*Challenge*, a summons to combat, to claim  
*Champion*, a man who undertakes a cause in single combat  
*Chandelier*, a branch for candles  
*Chaos*, confusion, want of order, irregular mixture  
*Chaplet*, a garland to be worn about the head  
*Charity*, tenderness, kindness, love  
*Cherish*, to support, to shelter, to nurse up



*Chimera*, a vain and wild fancy  
*Chorus*, a number of singers, a concert  
*Chronicle*, a register or account of events  
*Chronology*, the science of computing time  
*Circuit*, the space enclosed in a circle  
*Clandestine*, secret, hidden  
*Clay*, a kind of earth, from which bricks are made  
*Coerce*, to keep in order by force, to restrain  
*Cogitation*, the act of thinking, purpose, meditation  
*Collateral*, side to side, running parallel; not direct  
*Colleague*, a partner in office or business  
*Colloquy*, conversation, conference, talk  
*Combustible*, that which can be burnt, susceptible of fire  
*Comeliness*, beauty, grace, dignity  
*Commencement*, the beginning, date  
*Commentator*, one who explains, an expositor  
*Commodious*, convenient, useful, suitable  
*Commotion*, tumult, disturbance  
*Commutation*, change, alteration; exchange, ransom  
*Compendium*, an abridgement, a summary, epitome  
*Complexion*, colour, appearance, the involution of one thing  
 in another  
*Conceal*, to hide, to keep secret, not to divulge  
*Conflict*, a combat, a struggle, contention  
*Congeal*, to harden, to freeze, to turn by frost from a fluid  
 to a solid state  
*Consanguinity*, relation by blood  
*Conspicuous*, obvious to the sight, eminent  
*Constancy*, steadiness, continuance, lasting affection  
*Constellation*, a cluster of fixed stars  
*Construction*, the act or form of building, structure, explanation  
*Contagious*, infectious, caught by approach  
*Contiguous*, meeting so as to touch  
*Contract*, a bargain, a compact  
*Contrition*, penitence, sorrow for sin  
*Conversion*, change from one state, or religion, to another  
*Copious*, plentiful, abundant  
*Cordiality*, sincerity, relation to the heart  
*Corroborate*, to confirm, to establish, strengthen  
*Corrode*, to eat away, or consume by degrees  
*Cotemporary*, living at the same time  
*Courtesy*, civility, elegance of manners, complaisance

*Credibility*, claim to credit, probability  
*Credulity*, easiness of belief  
*Cumbersome*, troublesome, burdensome, unwieldy  
*Current*, a running stream ; fashionable, passing  
*Cursory*, hasty, quick, inattentive  
*Custard*, food made of eggs, milk, and sugar  
*Cygnets*, a young swan

### DEFINITIONS.—LESSON D.

*Dabble*, to smear, daub ; to play in water  
*Dainty*, delicate, pleasing to the taste, nice  
*Damage*, mischief, hurt, hinderance, loss  
*Dauntless*, without fear, not dejected  
*Dazzle*, to overpower with light, or brightness  
*Dearth*, scarcity, want, famine, barrenness  
*Debilitate*, to weaken, to make faint, to enfeeble  
*Decalogue*, the ten commandments  
*Decimate*, to tithe, to take the tenth part  
*Decline*, to lean downwards, to refuse, to decay  
*Declivity*, gradual descent, inclination downwards  
*Decorum*, decency of behaviour, seemliness  
*Decrease*, to grow less, to be diminished  
*Defame*, to censure by false reports, to utter slander  
*Deficiency*, want, imperfection, defect, failing  
*Definition*, a short explanation, or description of any thing  
 by its properties  
*Degeneracy*, a forsaking of that which is good  
*Deliberate*, to think, to consider a subject well  
*Delineate*, to design, to sketch out, to paint  
*Delirious*, light-headed, raving, doting  
*Demolish*, to throw down, to destroy  
*Denomination*, a name given to a thing  
*Depopulate*, to unpeople, to lay waste  
*Depreciate*, to take from the value of a thing  
*Design*, an intention, a purpose  
*Desolate*, without inhabitants, laid waste, solitary  
*Destroy*, to lay waste, make desolate, to kill  
*Detachment*, a body of troops sent out from the main army  
*Deviate*, to wander from the right way, to err  
*Devoid*, empty, vacant  
*Dexterous*, active, skilful, expert in management.

*Diffidence*, bashfulness, want of confidence, distrust  
*Diligent*, constant in application, assiduous  
*Diminish*, to make less, to impair, degrade  
*Diminutive*, small, little, mean  
*Disadvantage*, loss, injury to interest  
*Disaster*, misfortune, grief, misery  
*Discern*, to discover, to see, to distinguish  
*Discipline*, education, rule of government, order  
*Discordance*, want of agreement, opposition  
*Dishonour*, reproach, disgrace, ignominy  
*Disingenuous*, unfair, meanly artful, illiberal  
*Disinterested*, superiour to regard of private advantage  
*Disparage*, to match unequally, to injure by union, or comparison with something inferiour  
*Disperse*, to scatter, to dissipate  
*Disquietude*, uneasiness, anxiety  
*Disseminate*, to sow, to scatter on every side, to spread  
*Dissimulation*, deceit, hypocrisy  
*Distil*, to press out, to let fall by drops  
*Divination*, prediction, foretelling future events  
*Diurnal*, daily, performed every day  
*Divulge*, to publish, to make known, to proclaim  
*Docile*, teachable, easily instructed  
*Dolorous*, sorrowful, dismal, painful  
*Doxology*, ascription of praise to God  
*Dromedary*, a sort of camel  
*Drought*, dry weather, wanting rain, thirst  
*Dubious*, doubting, not settled in opinion  
*Duplicate*, a second thing of the same kind with the first, to double, to fold together

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DEFINITIONS.—LESSON E.

*Eccentrick*, irregular, deviating from the centre  
*Ecclesiastical*, relating to the church, not civil  
*Echo*, a sound returned ; to be sounded back  
*Ecstasy*, excessive joy, rapture  
*Edify*, to instruct, to improve, to build  
*Effectual*, powerful, sufficient for the purpose  
*Effulgent*, bright, luminous, shining  
*Effusion*, the act of pouring out  
*Egotism*, too frequent mention of ones self

*Egregious*, eminent, remarkable ; remarkably vicious  
*Ejaculation*, a short prayer, offered occasionally  
*Elastick*, having the power of returning to its original form  
*Elementary*, relating to first principles, uncompounded  
*Elegy*, a mournful song  
*Elevate*, to raise up, to exalt, to dignify  
*Elicit*, to strike out, to fetch out by labour  
*Eligible*, fit to be chosen, preferable  
*Elocution*, the power of fluency in speech, eloquence  
*Elongation*, the act of stretching or lengthening itself  
*Elope*, to run away, to break loose, to escape  
*Emaciate*, to waste, to deprive of flesh  
*Emancipate*, to set at liberty, to free from servitude  
*Embarrass*, to perplex, to distress, to entangle  
*Emerald*, a precious stone of a green colour  
*Emerge*, to rise out of any thing in which it is covered  
*Emigrate*, to remove from one place to another  
*Eminent*, high, lofty, distinguished, exalted  
*Emphasis*, a remarkable stress laid upon a word, or sentence  
*Emulation*, desire of superiority, rivalry  
*Enervate*, to weaken, to deprive of strength  
*Enfranchise*, to make free, to release from slavery, to admit  
to the privileges of a free man  
*Enigma*, a riddle, an obscure question  
*Enliven*, to make quick, to animate  
*Enormous*, irregular beyond the common measure  
*Enthusiasm*, heat of imagination, violent affections  
*Environ*, to surround, to envelop, to besiege  
*Envoy*, a publick messenger from one country to another  
*Epitome*, an abridgement, abbreviature  
*Equanimity*, evenness of mind, neither elated, nor deprest  
*Equivalent*, equal in value, of the same import  
*Equivocate*, to use words of doubtful meaning, to deceive  
*Erudition*, learning, knowledge  
*Essential*, necessary, important in the highest degree  
*Estimable*, valuable, worthy of esteem  
*Evanescent*, vanishing, imperceptible  
*Etymology*, the derivation of a word from its original  
*Eucharist*, the sacrament of the Lord's supper  
*Eulogy*, praise, commendation, encomium  
*Excess*, more than enough, intemperance  
*Exemplary*, worthy of imitation ; adapted to warn others  
*Exhale*, to send or draw out vapours, or fumes

*Exhilarate*, to make cheerful, to fill with mirth  
*Exigency*, want, necessity, sudden occasion  
*Exile*, to banish, to drive from a country  
*Expand*, to open, to spread out, to dilate  
*Expedition*, haste, speed, activity  
*Experiment*, trial of any thing to ascertain an effect  
*Export*, to carry out of a country  
*Exposition*, explanation, interpretation  
*Extempore*, suddenly, without premeditation  
*Extinguish*, to put out, to quench  
*External*, outward, visible  
*Extreme*, utmost point, highest degree of any thing  
*Exultation*, joy, triumph, rapture

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DEFINITIONS.—LESSON F.

*Fable*, a feigned story, intended to enforce some moral precept  
*Fabricate*, to forge, to devise falsely, to build  
*Facelious*, gay, cheerful, lively  
*Facilitate*, to make easy, to free from difficulty  
*Faculty*, the power of doing any thing, ability  
*Faithful*, honest, upright, without fraud, firm in adherence to the truth of religion  
*Fallacious*, deceitful, producing mistake  
*Fallibility*, liableness to be deceived  
*Fanaticism*, enthusiasm, religious phrensy  
*Farinaceous*, mealy, tasting like meal  
*Fascinate*, to bewitch, to enchant  
*Fatal*, deadly, destructive, inevitable  
*Fathomless*, an ocean to which no bottom can be found  
*Fatuity*, foolishness, weakness of mind  
*Favourite*, a person or thing beloved  
*Feign*, to invent, to make a show of, to dissemble  
*Felicity*, state of happiness, prosperity  
*Felonious*, wicked, villanous, traitorous  
*Fervid*, hot, burning, zealous  
*Festivity*, gayety, joyfulness, time of rejoicing  
*Fibre*, a small thread or string  
*Fickle*, changeable, inconstant, unsteady  
*Fictitious*, counterfeit, false, not real, feigned  
*Fidelity*, honesty, faithful adherence

*Fierce*, savage, violent, easily enraged, ravenous  
*Figurative*, represented by figures, typical, not literal  
*Filial*, pertaining to a son, befitting a son  
*Final*, that which is last or conclusive, ultimate  
*Finical*, nice, foppish  
*Firmament*, the sky, the heavens  
*Flambeau*, a lighted torch  
*Flatulent*, bloated with air, windy ; empty, puffy  
*Flavour*, that which is pleasant to the taste or smell  
*Fleet*, a company of ships, a navy  
*Flexible*, possible to be bent, pliant, ductile  
*Florid*, covered with flowers, red, splendid  
*Florist*, one who cultivates flowers  
*Fluctuate*, to roll backwards and forward like the waves of  
the sea, to be irresolute  
*Fluency*, the quality of flowing, volubility  
*Foment*, to cherish with heat, to encourage  
*Forbearance*, command of temper, delay, lenity  
*Forcible*, strong, mighty, not to be resisted  
*Foreign*, belonging to another country, remote  
*Forlorn*, lost, solitary, forsaken, deserted  
*Formality*, ceremony, habit, solemn order  
*Formidable*, terrible, difficult to be overcome  
*Fortuitous*, accidental, casual  
*Fortitude*, courage, bravery, magnanimity  
*Fortunate*, prosperous, happy, successful  
*Fountain*, a well or spring ; first cause  
*Fragile*, brittle, easily broken, frail  
*Fragment*, a piece broken off, an imperfect piece  
*Frantick*, mad, deprived of reason  
*Fraternal*, brotherly, pertaining to brothers  
*Fraudulent*, deceitful, subtle, full of artifice  
*Frigid*, cold ; without warmth of affection  
*Frontier*, the bound or limits of a territory  
*Frugal*, sparing, thrifty, parsimonious  
*Frustrate*, to disappoint, to defeat ; to make null  
*Fugitive*, flying, running from danger, wandering  
*Furlong*, the eighth part of a mile  
*Fusible*, capable of being melted  
*Fusion*, the act of melting ; the state of being melted  
*Futile*, talkative, trifling, worthless  
*Futility*, talkativeness, loquacity  
*Futurity*, time to come, events to come

DEFINITIONS.—LESSON G.

*Gable*, the sloping roof of a building  
*Gainsay*, to contradict, to oppose, to controvert  
*Gallant*, gay, brave, magnanimous, high-spirited  
*Garrison*, a fortified place stored with soldiers  
*Garrulity*, talkativeness, incontinence of tongue  
*Gaudy*, showy, pompous, ostentatiously fine  
*Generous*, liberal, open of heart, magnanimous  
*Genusflection*, the act of bending the knee  
*Ghastly*, horrible in appearance, deathlike, shocking  
*Girdle*, a band for the waist, a belt, circumference  
*Gladiator*, a swordplayer, a prizefighter  
*Glance*, a quick view, a sudden shoot of light  
*Glimpse*, a weak, faint light ; a short transitory view  
*Globulous*, in form of a small sphere, round  
*Glossy*, shining, smoothly polished  
*Gnomon*, the hand or pin of a dial  
*Gondola*, a boat used in Venice, a small boat  
*Gorgeous*, fine, showy, formed of various colours  
*Gradual*, proceeding by degrees, step by step  
*Grammatical*, belonging to grammar  
*Gratitude*, duty to benefactors ; desire to return benefits  
*Grievous*, painful, hard to be borne, afflictive  
*Guardian*, one that has the care of an orphan, a protector  
*Guidance*, direction, government  
*Guilt*, a crime, an offence  
*Gunshot*, the reach or range of a gun

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DEFINITIONS.—LESSON H.

*Habiliment*, dress, clothes, garment  
*Habitation*, place of abode, dwelling  
*Hallelujah*, a song of thanksgiving : praise ye the Lord  
*Hanker*, to long importunately  
*Hapless*, unhappy, unfortunate, luckless  
*Happiness*, felicity, accomplishment of desire  
*Harbour*, a port or haven for shipping, a lodging  
*Harmonious*, musical, adapted to each other  
*Haughty*, proud, lofty, insolent, arrogant  
*Hawaboy*, a wind instrument of music  
*Healthy*, free from sickness, in health

*Hearse*, a carriage to convey the dead to the grave  
*Hedless*, careless, inattentive, negligent  
*Heinous*, wicked in a high degree, atrocious  
*Helmet*, a headpiece, a helm  
*Hereditary*, descending by inheritance  
*Hibernal*, belonging to winter  
*Hieroglyphick*, a figure which conveys the meaning of some words, an emblem  
*Holocaust*, a burnt sacrifice  
*Homicide*, murder, manslaughter ; a murderer  
*Homogeneous*, having the same nature or principles  
*Horizon*, the line which seems to bound the earth and the sky ; the line that terminates the view  
*Hospital*, a place built for the reception of the sick or poor  
*Hostility*, enmity, opposition in war  
*Hover*, to hang fluttering in the air over head  
*Huge*, vast, immense  
*Hull*, the body of a ship, the hulk ; a covering  
*Humane*, kind, benevolent, civil  
*Humility*, freedom from pride, modesty  
*Humorous*, capricious, pleasant, jocular  
*Hyacinth*, a flower ; a kind of precious stone  
*Hydra*, a fabled monster with many heads  
*Hypocrite*, a dissembler in morality or religion  
*Hypochondriacal*, melancholy, disordered in the imagination  
*Hypothesis*, a supposition, a system formed upon some system not proved

### DEFINITIONS.—LESSON I.

*Idea*, a mental image, sentiment, opinion  
*Identical*, the same, implying the same thing  
*Idiom*, a peculiar mode of speaking  
*Idolatry*, the worship of images  
*Ignominious*, mean, shameful, reproachful  
*Ignorance*, want of knowledge, unskilfulness  
*Illegible*, what cannot be read  
*Illiterate*, ignorant, unlettered, untaught  
*Illuminate*, to enlighten, to supply with light  
*Illusive*, deceiving by false show  
*Illustrious*, conspicuous, noble, eminent for excellence  
*Imbecile*, weak, feeble, wanting strength



*Imbibe*, to drink in ; to admit into the mind  
*Imitate*, to copy, to endeavour to resemble  
*Immature*, not ripe ; not arrived at fulness  
*Immerge*, to put under water  
*Immense*, unlimited, without bounds, infinite  
*Imminent*, threatening, impending, at hand  
*Immolate*, to sacrifice, to kill in sacrifice  
*Immorality*, dishonesty, want of virtue  
*Immutable*, unchangeable, always the same, unalterable  
*Impartial*, equitable, just, disinterested  
*Imperceptible*, that which cannot be seen  
*Imperfect*, not complete, unfinished, defective  
*Imperial*, belonging to a king or emperor  
*Imperious*, commanding, tyrannical, haughty  
*Impetuous*, violent, forcible, vehement  
*Impiety*, irreverence to God, contempt of religion  
*Impinge*, to fall against, to strike against  
*Imprecation*, a curse, a prayer by which any evil is wished  
*Impugn*, to attack, to assault  
*Impunity*, freedom from punishment  
*Inadequate*, not equal to the purpose, defective  
*Incidental*, happening by chance, casual  
*Inclement*, harsh, void of tenderness, unmerciful  
*Inconmodious*, inconvenient, vexatious, without great  
     mischief  
*Incompetent*, not suitable, not adequate  
*Incomprehensible*, what cannot be understood  
*Incongruity*, unsuitableness of one thing to another  
*Incredible*, not to be believed, or credited  
*Indelible*, not to be blotted out, or effaced  
*Index*, the hand that points to any thing ; the table of con-  
     tents to a book  
*Indigence*, want, poverty, penury  
*Indignation*, anger mingled with contempt or disgust  
*Indolent*, careless, lazy, inattentive  
*Indulgent*, kind, gentle, gratifying  
*Inebriation*, drunkenness, intoxication  
*Inexpedient*, unfit, improper, inconvenient  
*Inexorable*, without pity, not to be entreated  
*Infinite*, unbounded, immense, unlimited  
*Infirm*, weak, feeble, irresolute  
*Inflate*, to swell with wind, to fill with the breath  
*Ingenuity*, wit, invention, genius

*Inscription*, something written or engraved, title  
*Insidious*, artful, treacherous, deceitful, sly  
*Inspid*, without taste, without pathos, flat  
*Integer*, the whole of any thing  
*Intelligible*, that which can be understood  
*Interminable*, without end, immense  
*Itinerant*, wandering, unsettled  
*Iteration*, repetition, recital over again

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## DEFINITIONS.—LESSON J.

*Jargon*, unintelligible talk, gabble  
*Javelin*, weapon of slaughter used by the ancients  
*Jealousy*, suspicious fear, suspicion in love  
*Jeopardy*, hazard, danger, peril  
*Jocular*, used in jest, merry, jocose  
*Journal*, an account kept of daily transactions, a diary  
*Joyfulness*, gladness, joy  
*Judgement*, determination, decision, the power of judging  
*Judicial*, belonging to courts of justice  
*Judicious*, prudent, wise, skilful  
*Jugular*, belonging to the throat  
*Junction*, union, coalition  
*Jurisdiction*, legal authority, extent of power  
*Jurisprudence*, the science of law  
*Just*, upright, honest, equitable, exact  
*Justice*, the act of giving every one his due, right  
*Justifiable*, conformable to justice, defensible  
*Juvenile*, young, belonging to youth ; youthful

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## DEFINITIONS.—LESSON K.

*Kaw*, to cry as a raven, crow, or rook  
*Keen*, sharp, well edged ; severe, piercing  
*Keen*, to see at a distance, to descry  
*Kernel*, the meat contained in a shell  
*Kidnap*, to steal children, to steal human beings  
*Kindle*, to set on fire, to light, to exasperate  
*Kingdom*, the dominion of a king ; a region  
*Knavery*, dishonesty, tricks, petty villany  
*Knowledge*, learning, certain perception, information  
*Knur*, a knot, a hard substance

DEFINITIONS.—LESSON L.

- Label*, a small slip or scrap of writing
- Laboratory*, a chymist's work-room
- Laborious*, diligent in work, assiduous
- Labyrinth*, a place formed with inextricable windings
- Lacerate*, to tear, to rend
- Laconick*, short, brief
- Lament*, to mourn, to wail, to express sorrow
- Languish*, to grow feeble, to pine away, to lose strength
- Lassitude*, weariness, fatigue
- Latent*, secret, concealed, hidden
- Lateral*, growing out on the side, belonging to the side
- Laudable*, worthy of praise, commendable
- League*, a measure of three miles ; confederacy
- Legal*, according to law, lawful
- Leisure*, convenience of time, freedom from business or hurry
- Lethargy*, morbid drowsiness, a sleep from which one cannot be kept awake
- Levity*, lightness, trifling gayety, vanity
- Libertine*, one who pays no regard to the precepts of religion
- Limit*, a bound, a border, utmost reach
- Limpid*, clear, transparent, pure
- Litigation*, contest in law, judicial contest
- Loathsome*, abhorred, detestable, causing satiety
- Longevity*, length of life
- Loquacious*, full of talk ; babbling, not secret
- Lowliness*, humility, freedom from pride, meanness
- Loyal*, obedient, true to the prince or government
- Lubricate*, to make smooth or slippery
- Lucid*, shining, bright, splendid, transparent
- Luciferous*, giving light, affording means of discovery
- Lucrative*, profitable, bringing money, gainful
- Lucubrate*, to study by night, to watch
- Ludicrous*, burlesque, merry, exciting laughter
- Ludification*, the act of mocking
- Lukewarm*, moderately or mildly warm ; not zealous
- Luminary*, any body which gives light ; any thing which gives intelligence
- Lunacy*, a kind of madness influenced by the moon
- Luscious*, sweet, pleasing ; sweet in a great degree
- Lustration*, purification by water
- Luxuriant*, plenteous, abundant, exuberant

## DEFINITIONS.—LESSON M.

- Macerate*, to make lean, to wear away  
*Machination*, artifice, contrivance, malicious scheme  
*Magazine*, a storehouse, a miscellaneous pamphlet  
*Magistrate*, a man publickly invested with authority, a governour  
*Magnificent*, grand in appearance, splendid, pompous  
*Majestick*, august, stately, splendid, sublime  
*Majority*, the greater number, the state of being greater  
*Malediction*, curse, denunciation of evil, execration  
*Malevolence*, ill will, inclination to hurt others  
*Manacles*, chains for the hands  
*Mancipation*, slavery, involuntary obligation  
*Mansion*, a place of residence, a house  
*Manual*, a small book ; performed by the hand  
*Manuscript*, a book written, not printed  
*Martial*, warlike, brave, suiting war  
*Martyr*, one who is put to death for the truth  
*Material*, consisting of matter, corporeal  
*Maternal*, motherly, pertaining to a mother  
*Maturity*, ripeness, completion  
*Maxim*, a general principle, an axiom  
*Meagerness*, leanness, want of flesh, scantiness  
*Medal*, an ancient coin : a piece stamped in honour of some remarkable performance  
*Mediator*, an intercessour, one who entreats for another  
*Medicinal*, having the power of healing  
*Mediocrity*, middle state, small degree  
*Meditation*, deep thought, close attention  
*Meekness*, gentleness, mildness, softness of temper  
*Melancholy*, gloomy, dismal, dejected  
*Meliorate*, to make better, to improve  
*Mendicant*, a beggar  
*Mensuration*, the art or practice of measuring  
*Mental*, existing in the mind, intellectual  
*Mercenary*, a hireling, one hired or sold for money  
*Merciful*, compassionate, tender, willing to spare  
*Meritorious*, deserving of reward, high in desert  
*Metropolis*, the chief city in a state or province  
*Military*, belonging to the state of a soldier, warlike  
*Minority*, state of being under age, the smaller number  
*Miracle*, a wonder, something above human power

*Mirror*, a looking-glass, any thing which exhibits representations of objects by reflection  
*Miscellany*, a mass composed of many kinds  
*Missionary*, one sent to propagate religion  
*Model*, a copy to be imitated, a mould  
*Moiety*, the half, one of two equal parts  
*Molestation*, disturbance, uneasiness caused by vexation  
*Mollify*, to soften, to assuage, to appease  
*Momentary*, lasting for a moment, done in a moment  
*Monarchy*, the government of a single person  
*Monastery*, house of religious retirement, a convent  
*Morality*, the doctrine of the duties of life, ethicks  
*Morose*, peevish, sullen, ill natured, sour of temper  
*Mosque*, a Mahometan temple  
*Multifarious*, having various shapes and appearances  
*Mundane*, belonging to the world  
*Municipal*, belonging to a corporation  
*Munificent*, liberal, generous  
*Mutable*, subject to change, unsettled, alterable  
*Mutiny*, to rise against authority, insurrection  
*Myriad*, the number of ten thousand, a great number  
*Mysterious*, beyond comprehension, obscure  
*Mythology*, a system of fables relating to the heathen gods

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#### DEFINITIONS.—LESSON N.

*Name*, discriminative appellation of an individual  
*Narration*, an account, a history, relation  
*Natural*, produced or effected by nature, not forced  
*Navigation*, the act or practice of passing by water  
*Nauseous*, loathsome, disgusting  
*Negligent*, careless, heedless, habitually inattentive  
*Negotiate*, to traffick, to transact business  
*Neuter*, not engaged on either side, indifferent  
*Nocturnal*, done by night, nightly  
*Nomination*, the act of mentioning by name; the power of appointing  
*Nonentity*, nonexistence, without being  
*Notional*, imaginary, ideal, not realities  
*Notorious*, publicly known, evident to the world  
*Novelty*, newness, state of being unknown to former times  
*Noxious*, hurtful, poisonous, baneful

*Numeral*, relating to number, consisting of number  
*Numeration*, the art of numbering  
*Nurture*, food, diet ; education  
*Nutritious*, having the quality of nourishing

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### DEFINITIONS.—LESSON O.

*Obduracy*, inflexible wickedness, hardness of heart  
*Obedience*, submission to authority, obsequiousness  
*Oblique*, not direct, not perpendicular, not parallel  
*Obliterate*, to efface any thing written, to wear out  
*Obsolete*, out of use, unfashionable  
*Obstinate*, stubborn, unyielding, contumacious  
*Obviate*, to prevent, to meet in the way  
*Obvious*, open, easily discovered ; plain, evident  
*Occult*, secret, hidden, undiscoverable  
*Occurrence*, incident, accidental event  
*Odious*, hateful, detestable, abominable  
*Offence*, crime, act of wickedness, transgression  
*Ominous*, foreshowing ill, inauspicious  
*Opiate*, a medicine which causes sleep.  
*Opponent*, an adversary, one who opposes, antagonist  
*Opulent*, rich, wealthy, affluent  
*Ordinary*, common, usual, established  
*Oriental*, eastern, placed in the east  
*Original*, beginning, first existence, source  
*Orthography*, the art of spelling  
*Ostentation*, outward show, ambitious display  
*Outrageous*, violent, furious, turbulent

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### DEFINITIONS.—LESSON P.

*Pacification*, the act of making peace, or of pacifying  
*Pacify*, to quiet an angry person, to appease  
*Palatable*, pleasing to the taste, gustful  
*Palliate*, to cover with excuse, to extenuate  
*Pallid*, pale, not high coloured  
*Palpable*, perceptible by the touch ; gross, plain  
*Palpitate*, to beat as the heart, to flutter  
*Pamphlet*, a small book unbound  
*Panegyrick*, a eulogy, high commendation

- Panoply*, complete armour  
*Paragon*, a pattern, something supremely excellent  
*Parallel*, lines extending in the same direction and distance from each other  
*Paralytick*, affected with the palsy, palsied  
*Paramount*, chief, eminent, of the highest order  
*Parapet*, a wall breast high  
*Paraphrase*, an explanation in many words; to interpret  
*Parasite*, a flatterer that frequents rich tables  
*Parchment*, skins dressed for writing  
*Parity*, equality, sameness, resemblance  
*Paroxysm*, a fit, a spasm; periodical, augmented disease  
*Parsimonious*, covetous, frugal, sparing, niggardly  
*Parterre*, a level division of ground  
*Partial*, favouring one in preference to another without reason  
*Participate*, to partake, to have a share  
*Particular*, relating to persons or things singly, individual  
*Pastoral*, rural, relating to shepherds, rustick  
*Paternal*, fatherly, having the relation of a father  
*Pathetick*, affecting, passionate, moving the passions  
*Patriarch*, the father and ruler of a family  
*Patrician*, a nobleman among the Romans  
*Patriotism*, love of country, zeal for ones country  
*Patron*, one who supports or protects, defender  
*Pavilion*, a tent, a moveable house  
*Peccable*, liable to sin  
*Pectoral*, belonging to the breast, a breastplate  
*Peculation*, robbery or theft of publick money  
*Pedant*, a man vain of low knowledge  
*Pellucid*, clear, transparent, not opaque  
*Penalty*, punishment, forfeiture, censure  
*Penitence*, sorrow for crimes, contrition for sin  
*Pentateuch*, the five books of Moses  
*Penumbra*, an imperfect shadow  
*Pemurios*, sordidly mean, niggardly, sparing  
*Perambulation*, to walk through, a travelling survey  
*Perception*, the power of perceiving, consciousness  
*Percussion*, the act of striking, stroke  
*Peremptory*, positive, absolute, dogmatical  
*Perennial*, lasting through the year, perpetual  
*Perilous*, dangerous, hazardous, full of danger  
*Perjury*, false swearing, false oath

*Pernicious*, mischievous in the highest degree, destructive

*Perpetual*, never ceasing, continual, uninterrupted

*Perquisite*, something gained or received above wages

*Perspicuity*, clearness to the mind

*Pertinacious*, obstinate, stubborn, perversely resolute

*Perturbation*, restlessness, disorder of mind, disquiet

*Pestilence*, contagious distemper, plague, pest

*Philanthropy*, love of mankind, good nature

*Philosophy*, knowledge natural or moral

*Pillage*, to plunder, to spoil

*Placid*, gentle, quiet ; soft, mild

*Pliant*, bending, easily persuaded, flexible, limber

*Ponderous*, heavy, weighty ; important, momentous

*Poniard*, a dagger, a short stabbing weapon

*Popular*, in favour with the people ; vulgar

*Populous*, full of people, numerously inhabited

*Portion*, a part, an allotment, a dividend

*Portrait*, a picture drawn after the life

*Posterity*, children, descendants, succeeding generations

*Postpone*, to put off, to delay

*Potential*, powerful, existing in possibility

*Practicable*, that which can be performed, feasible

*Pragmatical*, meddling, impertinently busy

*Precarious*, doubtful, uncertain, held by courtesy

*Precedent*, going before, a rule or example, former

*Precipitate*, to fall or throw headlong ; hasty

*Precision*, great nicety, exact limitation

*Precocity*, ripeness before the time

*Precursor*, a forerunner, harbinger

*Precminent*, excellent above others

*Premature*, too early, before the time, ripe too soon

*Preponderate*, to exceed in weight or influence

*Preposterous*, wrong, absurd ; having the first which ought to be last

*Prevaricate*, to quibble, to cavil, to shuffle

*Previous*, antecedent, going before, prior

*Primary*, first, original ; first in dignity

*Procrastinate*, to put off from day to day, to defer

*Propugn*, to defend, to vindicate

*Puerile*, boyish, childish

*Puissance*, power, strength, force

*Pusillanimous*, mean spirited, cowardly, narrow minded



## DEFINITIONS.—LESSON Q.

*Quackery*, mean or bad acts in physick  
*Quadrangle*, a square, a surface with four right angles  
*Quadrant*, the fourth part, an instrument to take latitudes  
*Quadrennial*, happening once in four years  
*Quadruped*, an animal with four legs  
*Quadruple*, fourfold, four times told  
*Quaff*, to drink, to swallow in large draughts  
*Quaint*, subtle, affected, foppish  
*Qualification*, accomplishment; abatement  
*Quantity*, a portion, bulk or weight, a large portion  
*Quaternary*, the number four  
*Quaver*, to shake the voice, to tremble, to vibrate  
*Quell*, to crush, to subdue; originally to kill  
*Quench*, to extinguish fire, to allay thirst  
*Query*, a question, an inquiry; to ask questions  
*Quibble*, to pun, to play on the sound of words  
*Quiescence*, rest, repose  
*Quietism*, tranquillity of mind  
*Quinary*, consisting of five  
*Quinquennial*, happening once in five years, lasting five years  
*Quittance*, discharge from a debt or obligation  
*Quorum*, a number sufficient to do business  
*Quote*, to extract from an author, to cite an author  
*Quotidian*, happening every day, daily  
*Quotient*, the answer in division

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## DEFINITIONS.—LESSON R.

*Rabble*, a tumultuous crowd  
*Radiance*, sparkling lustre, glittering  
*Radical*, primitive, original  
*Raillery*, satirical merriment, slight satire  
*Ramification*, division or separation into branches  
*Rampart*, a wall of defence around fortified places  
*Rancid*, strong-scented  
*Random*, want of rule or method, chance, hazard  
*Rapacious*, given to plunder, seizing by violence  
*Rapture*, transport, ecstasy, violence of any pleasing passion  
*Ravenous*, furiously voracious, hungry to rage  
*Recapitulate*, to repeat, again, distinctly, to detail again.

*Recede*, to fall back, to retreat, to desist  
*Receptacle*, that in which any thing is received  
*Reciprocal*, mutual, done by each to each, alternate  
*Recognisance*, acknowledgment, a bond of record  
*Recompense*, equivalent, compensation ; to repay  
*Recondite*, secret, profound, abstruse  
*Recreant*, cowardly, mean-spirited, apostate  
*Rectify*, to make right, to reform, to redress  
*Recumbency*, the posture of lying or leaning ; repose  
*Redeem*, to ransom, to recover, to pay an atonement  
*Redoubtable*, formidable, terrible to foes  
*Redress*, to set right, to relieve, to amend ; remedy  
*Reduce*, to bring back, to subdue, to impair in dignity  
*Redundance*, more than enough, superabundance  
*Reflection*, the act of throwing back ; the act of the mind upon itself ; attentive consideration  
*Reformation*, change from worse to better  
*Refractory*, obstinate, perverse, contumacious  
*Refulgence*, splendour, brightness  
*Regal*, royal, belonging to kings, kingly  
*Regret*, grief, sorrow, vexation at something past  
*Relinquish*, to forsake, to abandon ; to release, to give up  
*Reluctant*, unwilling, acting with repugnance  
*Remonstrate*, to reason against, to show reasons ; to make a strong representation  
*Rendezvous*, an assembly, a meeting appointed  
*Renovate*, to renew, to restore to the first state  
*Renown*, fame, celebrity ; praise widely spread  
*Replenish*, to fill, to stock ; to consummate  
*Repository*, a place where any thing is safely laid up  
*Reprobate*, lost to virtue, lost to grace ; abandoned  
*Repugnance*, unwillingness, reluctance, contrariety  
*Repulsion*, the act or power of driving off from itself  
*Requital*, reward, return for good or evil ; retaliation  
*Residence*, place of abode, act of dwelling in a place  
*Respiration*, the act of breathing ; relief from toil  
*Responsible*, answerable, accountable  
*Restitution*, the act of restoring what is lost or taken away  
*Resuscitate*, to stir up anew ; to revive  
*Retard*, to hinder, to obstruct in swiftness of course  
*Retract*, to recall, to take back ; to recant  
*Retribution*, repayment, return accommodated to the action  
*Retrograde*, going backwards ; contrary, opposite

*Ribaldry*, mean, abusive language  
*Rifle*, to rob, to plunder, to pillage  
*Rigorous*, severe, allowing no abatement  
*Roscid*, abounding with dew, dewy  
*Rudiments*, first principles of education, elements of science  
*Ruthless*, cruel, without pity ; pitiless

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## DEFINITIONS.—LESSON 8.

*Sacerdotal*, priestly, belonging to the priesthood  
*Sacramental*, pertaining to a sacrament  
*Sacrifice*, a thing offered to heaven, the act of offering  
*Sacrilegious*, violating things sacred  
*Sagacity*, acuteness of discovery, quickness of scent  
*Salubrious*, wholesome, conducive to health, healthful  
*Sanctity*, holiness, goodness, godliness  
*Sanctuary*, a holy place, a temple ; a place of protection  
*Sanguinary*, cruel, bloody, murderous  
*Sapphire*, a precious stone of a blue colour  
*Satellite*, a small planet revolving round a larger  
*Scandal*, offence given by the faults of others ; infamy  
*Scarlet*, a beautiful bright red colour  
*Scheme*, a plan, design ; a combination of various things into one view  
*Schism*, a separation or division in the church  
*Scintillation*, the act of sparkling, sparks emitted  
*Scrupulous*, nicely doubtful, given to objections  
*Sculpture*, the art of making images from wood or stone  
*Sedition*, tumult, insurrection ; a popular commotion  
*Senator*, a publick counsellor  
*Sententious*, abounding with short sentences, maxims  
*Serpentine*, winding like a serpent  
*Sexennial*, lasting six years, happening once in six years  
*Shrewdness*, sly cunning, mischievousness, archness  
*Signal*, a sign that gives notice ; memorable  
*Silicious*, made of hair  
*Simultaneous*, acting together, existing at the same time  
*Sincerity*, purity of mind, honesty of intention  
*Skeptick*, one who doubts, or pretends to doubt of every thing  
*Slothful*, lazy, sluggish ; dull of motion  
*Slumber*, light sleep ; to sleep lightly, to repose

*Society*, numbers united in one interest, community  
*Solecism*, unfitness of one word to another  
*Solicit*, to ask, to entreat, to importune  
*Soliloquy*, a speech made by a person alone to himself  
*Solitary*, living alone; retired, gloomy, single  
*Sonorous*, loud sounding, magnificent of sound  
*Sophistry*, false reasoning, fallacious deductions  
*Sovereign*, supreme in power, supremely efficacious  
*Spacious*, wide, extensive, roomy  
*Specimen*, a sample, a part of any thing exhibited that the rest may be known  
*Spinous*, full of thorns, thorny  
*Splendid*, magnificent, sumptuous, showy  
*Spontaneous*, voluntary, acting without compulsion  
*Spurious*, not genuine, counterfeit; not legitimate  
*Squander*, to waste, to dissipate, to spend profusely  
*Stability*, steadiness, fixedness; firmness of resolution  
*Stagnant*, still, without motion, motionless  
*Statue*, an image, a solid representation of any living being  
*Statute*, a law, an edict of the legislature  
*Sterility*, barrenness, unfruitfulness, want of fecundity  
*Stigma*, a mark of infamy, a brand; a mark with a hot iron  
*Strenuous*, brave, bold, active; zealous, vehement  
*Structure*, an edifice, a building; manner of building  
*Stupefaction*, dulness, stupidity, insensibility  
*Subjugate*, to conquer, to subdue; to bring under dominion by force  
*Sublime*, grand, elevated; high in place or excellence  
*Sublunary*, situated beneath the moon, earthly, terrestrial  
*Substantial*, real, actually existing, solid  
*Subtle*, sly, cunning, artful  
*Subvert*, to overthrow, to destroy; to turn upside down  
*Succeed*, to follow, to prosper; to make successful  
*Success*, to help, to relieve; to assist in difficulty  
*Sudorifick*, promoting or producing sweat  
*Suffice*, to be enough, to be sufficient  
*Summon*, to call with authority, to admonish to appear  
*Superb*, grand, pompous, stately, august  
*Supercilious*, proud, haughty, dogmatical  
*Superficial*, belonging to the surface, shallow; smattering  
*Superfluity*, more than enough, plenty beyond use.

*Superlative*, in the highest degree, rising to the highest degree

*Suppliant*, a humble petitioner ; beseeching

*Supplication*, prayer, entreaty ; petition humbly delivered

*Surrender*, to give up, the act of yielding

*Susceptible*, capable of receiving

*Sustenance*, support, maintenance ; necessities of life

*Swarthy*, dark of complexion, black, dusky, tawny

*Sylvan*, belonging to the woods, shady

*Symmetry*, proportion in form, harmony, adapted to each other

*Sympathy*, fellow feeling, mutual sensibility

*Synagogue*, a Jewish temple or assembly

*Synod*, an assembly, particularly of ecclesiasticks

*Synonymous*, expressing the same thing in different words

#### DEFINITIONS.—LESSON T.

*Tabby*, a kind of waved silk ; brindled

*Tabernacle*, a temporary dwelling, a place of worship

*Taciturnity*, habitual silence

*Tangible*, capable of being touched, perceptible by the touch

*Tardy*, slow, not swift ; sluggish, dilatory

*Tautology*, repeating the same thing over again ; the same sense in different words

*Telescope*, an optick instrument to view distant objects

*Temerity*, rashness, unreasonable contempt of danger

*Temporal*, measured by time, not eternal

*Termination*, the end, limit ; the act of bounding

*Terrestrial*, belonging to the earth, earthly ; not celestial

*Testify*, to witness, to prove ; to give evidence

*Thwart*, to cross, to oppose ; transverse

*Token*, a sign, a mark ; a memorial of friendship

*Topography*, description of particular places

*Torpidity*, state of being motionless

*Total*, whole, complete, full ; not divided

*Traduce*, to censure, to speak ill of one ; to calumniate

*Tranquillity*, quiet, peace of mind ; freedom from perturbation

*Transcendent*, excellent, supremely excellent

*Transcript*, a copy, any thing copied from an original

*Transfiguration*, change of form

*Transgress*, to break a law, to pass over ; to violate

*Transparent*, that which can be seen through, clear

*Transposition*, the act of putting one thing in the place of another

*Treacherous*, faithless, dishonest ; perfidious

*Treason*, rebellion against government

*Tremulous*, trembling, fearful ; quivering, vibratory

*Trilateral*, having three sides

*Triumph*, victory, joy for success ; pomp with which a victory is publicly celebrated.

*Trophy*, spoil taken from an enemy, and shown or treasured up as a proof of victory

*Truncheon*, a short staff, a club ; a staff of command

*Tuition*, guardianship, instruction, superintendence

*Tumefaction*, a swelling

*Tumult*, disturbance, a promiscuous commotion in a multitude

*Tuneful*, musical, harmonious

*Turbid*, thick, muddy, not clear

*Turbulent*, tumultuous, violent ; producing commotion

*Turgid*, swelling, pompous ; vainly magnificent

*Typography*, the art of printing, emblematical

*Tyranny*, absolute monarchy, cruel government

*Tyro*, a young scholar, one not yet master of his art ; one in his rudiments

#### DEFINITIONS.—LESSON U.

*Uberty*, abundance, fruitfulness

*Ubiquitary*, existing every where, omnipresent

*Ultimate*, the last, that which is final ; intended in the last resort

*Umbrage*, a shade, resentment ; offence, shadow

*Unanimous*, being of one mind, agreed in design

*Unapt*, dull, not ready ; not apprehensive, unfit

*Unction*, the act of anointing, ointment

*Undaunted*, unsubdued by fear, not depressed

*Understanding*, intellectual powers, intelligence

*Undulate*, to move backwards and forwards like the waves ; to play as waves in curls

*Unfortunate*, not successful, unprosperous

*Ungodly*, wicked, negligent of God and his laws  
*Universal*, general, extending to all ; not particular, total  
*Unnecessary*, needless, useless ; not wanted  
*Upbraid*, to charge contemptuously, to treat with contempt  
*Urbanity*, civility, good manners, politeness

---

## DEFINITIONS.—LESSON V.

*Vacancy*, empty space, chasm, intermission  
*Vacation*, leisure, freedom from employment, or perplexity  
*Vacillation*, the act or state of reeling or staggering  
*Vagabond*, a wanderer, a worthless person, a vagrant  
*Valiant*, brave, courageous, stout  
*Valley*, low ground between hills or mountains  
*Vanquish*, to conquer, to overcome ; to confute  
*Variance*, discord, disagreement, dissension  
*Vehicle*, that in which any thing is carried or conveyed  
*Velocity*, speed, swiftness, quick motion  
*Vendue*, a sale of goods or merchandise  
*Venerate*, to reverence, to treat with respect or awe  
*Ventilate*, to fan with wind ; to winnow  
*Veracity*, moral truth, honesty of report  
*Verbosity*, multiplicity of words, much empty talk  
*Verdure*, green, green colour  
*Versatile*, changeable ; that may be turned round  
*Vertical*, placed over head ; placed in the zenith  
*Vesture*, a garment, robe ; external form, habit  
*Veteran*, long experienced, long practised in war  
*Vibrate*, to move to and fro  
*Vicarious*, acting in the place of another, deputed  
*Vicinity*, nearness, neighbourhood ; state of being near  
*Vigilance*, watchfulness, incessant care, forbearance of sleep  
*Vigour*, force, strength ; energy, ability  
*Vindictive*, given to revenge, revengeful  
*Virtue*, moral goodness ; a particular moral excellence ; efficacy, power  
*Vital*, relating to life, contributing to life  
*Vivify*, to make alive, to endue with life ; to animate  
*Vocal*, uttered by the voice, having a voice  
*Vociferous*, clamorous, loud, noisy  
*Void*, empty, vacant ; ineffectual, null  
*Volition*, the act of willing, the power of choice exerted

*Voluntary*, willing, done without compulsion; acting by choice

*Voracious*, greedy to eat, ravenous

*Vulgar*, mean, low, common, publick

### DEFINITIONS.—LESSON W.

*Waft*, to carry through the air or on the water; to beckon

*Wand*, a small stick or rod; a staff of authority

*Wardrobe*, a room or place where clothes are kept

*Warriour*, a soldier, a military man

*Wisdom*, knowledge, the power of judging rightly

*Wither*, to fade, to dry up; to waste or pine away

*Witness*, testimony, one who gives evidence; attestation

*Woful*, sorrowful, afflicted; calamitous, wretched

*Worship*, adoration, religious reverence; dignity, excellence

*Wrangle*, to quarrel perversely, to dispute peevishly

*Wrath*, anger, fury, rage

*Wreath*, a garland, any thing twisted or curled

*Wreck*, ruin, destruction; dissolution by violence

*Wrest*, to twist by violence; to distort, to writhe

*Wretched*, miserable, unhappy; calamitous, worthless

*Writhe*, to be distorted with agony or pain; to distort

### DEFINITIONS.—LESSON Y.

*Yacht*, a small ship for conveying passengers

*Yeoman*, a gentleman farmer; a man of a small estate in land, a farmer

*Yesternight*, the night last past

*Yield*, to allow, to give up; to produce, to give up the contest

*Yokefellow*, companion in labour, mate

*Yore*, of old time, long ago

*Youthful*, young, in the first part of life; vigorous

### DEFINITIONS.—LESSON Z.

*Zealot*, one full of zeal

*Zealous*, ardently passionate in any cause

*Zenith*, the point directly over head, opposite to the nadir



*Zephyr*, a breeze, the west wind  
*Zest*, a relish, the peel of an orange squeezed into wine  
*Zigzag*, any thing composed of short turns  
*Zoography*, a description of the forms, natures, and properties of animals  
*Zoophile*, certain vegetables which partake of the nature both of vegetables and animals.

---

### CHARACTERISTICK DEFINITIONS OF PERSONS.

*Aborigines*, the earliest inhabitants of a country  
*Accuser*, he that brings a charge against another  
*Advocate*, he that pleads the cause of another in a court of judicature  
*Alderman*, a governour or magistrate  
*Apothecary*, a man whose employment is to keep medicines for sale  
*Arithmetician*, one skilled in the art of numbers  
*Assassin*, a secret or disguised murderer  
*Astronomer*, one who studies the heavenly bodies  
*Attorney*, one who pleads legal causes, a lawyer

---

*Baker*, one who makes bread to sell  
*Bankrupt*, one in debt beyond the power of payment  
*Barber*, a man who shaves the beard and cuts hair  
*Blacksmith*, one who makes instruments or tools of iron  
*Buffoon*, one who makes sport by low jests, and antic gestures  
*Butcher*, one who kills animals to sell their flesh  
*Butler*, a servant employed in furnishing the table

---

*Carpenter*, one who makes houses  
*Chorister*, a singer in the cathedrals, a singing boy ; a singer in a concert  
*Churl*, a rustick ; a rude, ill-bred man, a niggard  
*Clerk*, one who writes, and transacts business as an assistant  
*Cooper*, one who makes barrels and tubs  
*Cordwainer*, one who makes boots and shoes  
*Currier*, one who dresses and pares leather  
*Cutler*, one who makes or sells knives, and other edged instruments

*Dancer*, one who practises the art of dancing

*Deacon*, one of the lowest order of the clergy

*Dier*, one who dyes or colours cloth

*Divine*, a minister of the gospel, a theologian

*Draper*, a seller of cloth

---

*Editor*, a publisher ; he that revises or prepares any work for publication

*Elector*, he that may vote in the choice of an officer

*Engraver*, one who cuts figures and letters in stone and metal

---

*Factor*, an agent for another, a substitute

*Farmer*, one who tills the ground to raise food for men and cattle

*Farrier*, a shoer of horses ; one who professes the medicine of horses

*Ferryman*, one who keeps or tends a ferry

*Founder*, one who shapes metals in moulds for any use

---

*Gainer*, one who receives profit or advantage

*Gamester*, one who is viciously addicted to play

*Gauger*, one whose business is to measure vessels or quantities

*Glazier*, one who sets glass in windows

*Grocer*, one who buys and sells groceries, as tea, sugar, spices, &c,

*Guide*, one who directs ; a regulator, director

---

*Haberdasher*, one who sells small wares ; a pedlar

*Hero*, a man eminent for bravery, a warrior

*Highwayman*, a robber on the publick roads

*Hodman*, a labourer that carries mortar

*Horseman*, one skilled in riding on horses

*Hostage*, one given in pledge for security of the performance of conditions

*Hunter*, one who chases animals for pastime

*Huntress*, a woman that follows the chase

---

*Idler*, a lazy person, a sluggard ; one who trifles away his time

*Idolater*, one who pays divine honour to images

*Infant*, a child under seven years of age; a very young child

*Informer*, one who gives intelligence; one who discovers offenders to the magistrates

---

*Jackdaw*, a species of small crow

*Jeweller*, one who deals in jewels, or trafficks in precious stones

*Jockey*, a fellow that rides horses in the race; a cheat, a trickish fellow

*Journalist*, a writer of journals

---

*Keeper*, one who holds any thing for the use of another; one who holds prisoners in custody

*Kidnapper*, one who steals human beings

*King*, a monarch, a supreme governour

*Kinsman*, a man of the same race or family

*Kinswoman*, a female relation

*Knight*, a man advanced to a certain degree of military rank

---

*Labourer*, one who toils, or takes pains

*Lackey*, an attending servant, a footboy

*Lady*, a woman of high rank, a complimentary term

*Landlady*, a woman who has tenants holding from her; the mistress of an inn

*Legislator*, one who makes laws

*Latitudinarian*, one who allows himself great liberties in religious matters

*Lawyer*, professor of law, advocate, pleader

---

*Magistrate*, a man publicly vested with authority

*Mason*, a builder with stone or brick

*Mechanick*, a person having the knowledge of some art; a manufacturer

*Mediator*, one that intervenes between two parties; an intercessour

*Merchant*, one who trades in merchandise

*Messenger*, one who carries an errand

*Minister*, one who is employed for others

---

*Nailer*, a nail-maker

*Narrator*, a relater

*Negotiator*, one employed to treat with others  
*Numerator*, he that numbers

---

*Observer*, a remarker  
*Offender*, a criminal ; a transgressor  
*Opponent*, antagonist, adversary  
*Orphan*, a child who has lost father, or mother, or both

---

*Painter*, one who paints  
*Papist*, one who adheres to popery  
*Pewterer*, one who works in pewter, and makes basins and plates  
*Philosopher*, a man deep in knowledge  
*Physician*, one who studies diseases and medicine  
*Plenipotentiary*, a negotiator invested with full power  
*Pope*, the bishop of Rome  
*Potentate*, monarch, prince, sovereign  
*Potter*, one who makes earthen vessels of clay  
*President*, one at the head of others ; a governour  
*Principal*, the first, the head of his companions, or associates  
*Printer*, one who prints papers and books

---

*Quack*, a boastful pretender to arts which he does not understand  
*Quartermaster*, one who regulates the quarters of soldiers  
*Queen*, the wife of a king, a supreme governess  
*Querist*, an inquirer, an asker of questions

---

*Rabbin*, or Rabbi, a doctor among the Jews  
*Railer*, one who insults, or defames by using opprobrious language  
*Rebel*, one who opposes lawful authority  
*Referee*, one to whom any thing is referred  
*Revoltter*, a deserter  
*Robber*, one that steals by force ; a plunderer

---

*Sawyer*, one who saws timber  
*Scholar*, one who learns of a master ; a disciple ; a man of letters  
*Scoffer*, an insolent scorner  
*Scold*, a clamorous, rude woman  
*Scorner*, contemner

*Seaman*, a sailor ; a mariner  
*Senior*, one older than another

---

*Tailor*, one who makes men's clothes  
*Theologian*, a professor of divinity  
*Tinner*, one who makes vessels of tin  
*Tobacconist*, one who prepares and vends tobacco  
*Townsmen*, one of the same town  
*Traitor*, one who betrays  
*Trustee*, one intrusted with any thing  
*Tutor*, one who has the care of another's learning and morals

---

*Unbeliever*, an infidel  
*Understrapper*, an inferiour agent  
*Upholsterer*, one who sells house furniture  
*Usurper*, one who seizes that to which he has no right

---

*Vagrant*, wandering ; a vagabond, man unsettled in habitation  
*Valetudinarian*, a person uncommonly careful of his health  
*Vanquisher*, conqueror, subduer  
*Veteran*, an old soldier  
*Vicar*, one who performs the functions of another ; a substitute  
*Volunteer*, a soldier of his own accord

---

*Wagoner*, one who drives a wagon  
*Wanderer*, a rambler, one who roves  
*Whitesmith*, one who works in polished iron, and makes tools and instruments  
*Wrangler*, a perverse man

---

*Yeoman*, a gentleman farmer  
*Yokefellow*, companion in labour ; mate  
*Youngster*, a young person  
*Youth*, one who is past childhood ; tender age

---

*Zany*, a buffoon  
*Zoographer*, one who describes animals  
*Zootomist*, one who dissects beasts

## MULTIPLICATION TABLE.

Can you multiply by two? I can.

|       |   |     |    |       |    |     |    |
|-------|---|-----|----|-------|----|-----|----|
| Twice | 1 | is  | 2  | twice | 7  | are | 14 |
| twice | 2 | are | 4  | twice | 8  | are | 16 |
| twice | 3 | are | 6  | twice | 9  | are | 18 |
| twice | 4 | are | 8  | twice | 10 | are | 20 |
| twice | 5 | are | 10 | twice | 11 | are | 22 |
| twice | 6 | are | 12 | twice | 12 | are | 24 |

Can you multiply by three? I can.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 3 times | 1 | is  | 3  | 3 times | 7  | are | 21 |
| 3 times | 2 | are | 6  | 3 times | 8  | are | 24 |
| 3 times | 3 | are | 9  | 3 times | 9  | are | 27 |
| 3 times | 4 | are | 12 | 3 times | 10 | are | 30 |
| 3 times | 5 | are | 15 | 3 times | 11 | are | 33 |
| 3 times | 6 | are | 18 | 3 times | 12 | are | 36 |

Let me hear you multiply by four.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 4 times | 1 | is  | 4  | 4 times | 7  | are | 28 |
| 4 times | 2 | are | 8  | 4 times | 8  | are | 32 |
| 4 times | 3 | are | 12 | 4 times | 9  | are | 36 |
| 4 times | 4 | are | 16 | 4 times | 10 | are | 40 |
| 4 times | 5 | are | 20 | 4 times | 11 | are | 44 |
| 4 times | 6 | are | 24 | 4 times | 12 | are | 48 |

Let me hear you multiply by five.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 5 times | 1 | is  | 5  | 5 times | 7  | are | 35 |
| 5 times | 2 | are | 10 | 5 times | 8  | are | 40 |
| 5 times | 3 | are | 15 | 5 times | 9  | are | 45 |
| 5 times | 4 | are | 20 | 5 times | 10 | are | 50 |
| 5 times | 5 | are | 25 | 5 times | 11 | are | 55 |
| 5 times | 6 | are | 30 | 5 times | 12 | are | 60 |

Let me hear you multiply by six.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 6 times | 1 | is  | 6  | 6 times | 7  | are | 42 |
| 6 times | 2 | are | 12 | 6 times | 8  | are | 48 |
| 6 times | 3 | are | 18 | 6 times | 9  | are | 54 |
| 6 times | 4 | are | 24 | 6 times | 10 | are | 60 |
| 6 times | 5 | are | 30 | 6 times | 11 | are | 66 |
| 6 times | 6 | are | 36 | 6 times | 12 | are | 72 |

Let me hear you multiply by seven.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 7 times | 1 | is  | 7  | 7 times | 7  | are | 49 |
| 7 times | 2 | are | 14 | 7 times | 8  | are | 56 |
| 7 times | 3 | are | 21 | 7 times | 9  | are | 63 |
| 7 times | 4 | are | 28 | 7 times | 10 | are | 70 |
| 7 times | 5 | are | 35 | 7 times | 11 | are | 77 |
| 7 times | 6 | are | 42 | 7 times | 12 | are | 84 |

Let me hear you multiply by eight.

|         |   |     |    |         |    |     |    |
|---------|---|-----|----|---------|----|-----|----|
| 8 times | 1 | is  | 8  | 8 times | 7  | are | 56 |
| 8 times | 2 | are | 16 | 8 times | 8  | are | 64 |
| 8 times | 3 | are | 24 | 8 times | 9  | are | 72 |
| 8 times | 4 | are | 32 | 8 times | 10 | are | 80 |
| 8 times | 5 | are | 40 | 8 times | 11 | are | 88 |
| 8 times | 6 | are | 48 | 8 times | 12 | are | 96 |

Let me hear you multiply by nine.

|         |   |     |    |         |    |     |     |
|---------|---|-----|----|---------|----|-----|-----|
| 9 times | 1 | is  | 9  | 9 times | 7  | are | 63  |
| 9 times | 2 | are | 18 | 9 times | 8  | are | 72  |
| 9 times | 3 | are | 27 | 9 times | 9  | are | 81  |
| 9 times | 4 | are | 36 | 9 times | 10 | are | 90  |
| 9 times | 5 | are | 45 | 9 times | 11 | are | 99  |
| 9 times | 6 | are | 54 | 9 times | 12 | are | 108 |

Let me hear you multiply by ten.

|          |   |     |    |          |    |     |     |
|----------|---|-----|----|----------|----|-----|-----|
| 10 times | 1 | is  | 10 | 10 times | 7  | are | 70  |
| 10 times | 2 | are | 20 | 10 times | 8  | are | 80  |
| 10 times | 3 | are | 30 | 10 times | 9  | are | 90  |
| 10 times | 4 | are | 40 | 10 times | 10 | are | 100 |
| 10 times | 5 | are | 50 | 10 times | 11 | are | 110 |
| 10 times | 6 | are | 60 | 10 times | 12 | are | 120 |

Let me hear you multiply by eleven.

|          |   |     |    |          |    |     |     |
|----------|---|-----|----|----------|----|-----|-----|
| 11 times | 1 | is  | 11 | 11 times | 7  | are | 77  |
| 11 times | 2 | are | 22 | 11 times | 8  | are | 88  |
| 11 times | 3 | are | 33 | 11 times | 9  | are | 99  |
| 11 times | 4 | are | 44 | 11 times | 10 | are | 110 |
| 11 times | 5 | are | 55 | 11 times | 11 | are | 121 |
| 11 times | 6 | are | 66 | 11 times | 12 | are | 132 |

Let me hear you multiply by twelve.

|          |   |     |    |          |    |     |     |
|----------|---|-----|----|----------|----|-----|-----|
| 12 times | 1 | is  | 12 | 12 times | 7  | are | 84  |
| 12 times | 2 | are | 24 | 12 times | 8  | are | 96  |
| 12 times | 3 | are | 36 | 12 times | 9  | are | 108 |
| 2 times  | 4 | are | 48 | 12 times | 10 | are | 120 |
| 12 times | 5 | are | 60 | 12 times | 11 | are | 132 |
| 12 times | 6 | are | 72 | 12 times | 12 | are | 144 |

### TABLE OF FEDERAL MONEY.

*The denominations are,*

- 10 mills, marked m. make 1 cent, marked ct. or c.  
 10 cents . . . . . make 1 dime, marked d.  
 10 dimes . . . . . make 1 dollar, marked D. or \$  
 10 dollars . . . . . make 1 Eagle, marked E.

The standard fineness for gold and silver in the United States, is 11 parts pure and 1 part alloy.

### TABLE OF ENGLISH MONEY

*The denominations are,*

- 4 farthings, marked qr. make 1 penny, marked d.  
 12 pence . . . . . make 1 shilling, marked s.  
 20 shillings . . . . . make 1 pound, marked £

### TABLE OF TROY WEIGHT.

*The divisions of this weight are,*

- 24 grains, marked gr. make 1 pennyweight, marked dwt.  
 20 pennyweights . . make 1 ounce . . . . . marked oz.  
 12 ounces . . . . . make 1 pound . . . . . marked lb.

By this weight are weighed gold, silver, jewels, and liquors.



TABLE OF AVOIRDUPOIS WEIGHT.

*The divisions of this weight are,*

|                        |                        |             |
|------------------------|------------------------|-------------|
| 16 drams, marked dr.   | make 1 ounce . . . .   | marked oz.  |
| 16 ounces . . . . .    | make 1 pound . . . .   | marked lb.  |
| 28 pounds . . . . .    | make 1 qr. of a cwt.   | marked qr.  |
| 4 quarters, or 112 lb. | make 1 hundred wt.     | marked cwt. |
| 20 hundred weight .    | make 1 ton . . . .     | marked T.   |
| 1½ cwt. or 196 lb. .   | make 1 barrel of flour |             |
| 60 lbs. . . . .        | make 1 bushel of wheat |             |

This weight is applied to things of a coarse, or drossy nature, as flour, butter, cheese, sugar, &c. and all metals, except silver and gold.

TABLE OF CLOTH MEASURE.

*The denominations are,*

|                     |                           |              |
|---------------------|---------------------------|--------------|
| 2½ inches, in . . . | make 1 nail . . . . .     | marked na.   |
| 4 nails . . . . .   | make 1 quarter of a yard, | marked qr.   |
| 3 quarters . . .    | make 1 Ell Flemish .      | marked E. F. |
| 4 quarters . . .    | make 1 yard . . . . .     | marked yd.   |
| 5 quarters . . .    | make 1 Ell English .      | marked E. E. |
| 6 quarters . . .    | make 1 Ell French . .     | marked E. F. |
| 2½ quarters . . .   | make 1 Ell Hamburg,       | marked E. H. |

TABLE OF LIQUID MEASURE.

*The divisions generally used in the United States are these :*

|                        |                         |              |
|------------------------|-------------------------|--------------|
| 4 gills . . . . .      | make 1 pint . . . .     | marked pt.   |
| 2 pints . . . . .      | make 1 quart . . .      | marked qt.   |
| 4 quarts . . . . .     | make 1 gallon . .       | marked gal.  |
| 31½ gallons . . . . .  | make 1 barrel . . .     | marked bl.   |
| 63 gallons or 2 . bls. | make 1 hogshead, marked | hhd.         |
| 42 gallons . . . . .   | make 1 tierce . . .     | marked tier. |
| 84 gallons, or 2 tier. | make 1 puncheon, marked | pun.         |
| 126 gallons or 2 hhds. | make 1 pipe or butt . . | pi. or bt.   |
| 252 gallons or 2 pipes | make 1 tun . . . .      | marked T.    |

These divisions are applied to ale, beer, wines, spirits, cider, mead perry, vinegar, oil, molasses, honey, &c.

## TABLE OF LONG MEASURE.

*The denominations are,*

|                              |  |
|------------------------------|--|
| 3 barley corns, marked b. c. | make 1 inch, marked in.  |
| 4 inches . . . . .           | make 1 hand, used in measuring the height of horses                  |
| 12 inches . . . . .          | make 1 foot . . . marked ft.   |
| 3 feet . . . . .             | make 1 yard . . marked yd.   |
| 6 feet . . . . .             | make 1 fathom, applied to the length of ropes . . . . . marked Fath. |
| 5½ yards . . . . .           | make 1 pole, rod, perch, P.  |
| 40 poles, or 220 yards .     | make 1 furlong, marked fur.  |
| 8 furlongs, or 1760 yards    | make 1 mile . . marked M.  |
| 3 miles . . . . .            | make 1 league . marked L.  |
| 69½ statute miles . . . .    | make 1 degree . . . deg. or °  |
| 360 degrees . . . . .        | make 1 great circle of the earth.                                    |

This measure is in general application, viz : heights, depths, lengths, breadths, thicknesses, &c.

## TABLE OF CIRCLE MEASURE.

*The denominations are,*

|                      |                                   |
|----------------------|-----------------------------------|
| 60 seconds, sec. or" | make 1 minute . . . . . marked '  |
| 60 minutes . . . . . | make 1 degree . . . . . deg. or ° |
| 30 degrees . . . . . | make 1 sign of the Zodiack . sig. |
| 12 signs . . . . .   | make 1 whole circle.              |

It is used in geography, navigation, and astronomy.

## TABLE OF APOTHECARIES' WEIGHT.

*The divisions of this weight are,*

|                       |                               |
|-----------------------|-------------------------------|
| 20 grains, marked gr. | make 1 scruple . . . marked ℥ |
| 3 scruples . . . . .  | make 1 dram . . . marked ʒ    |
| 8 drams . . . . .     | make 1 ounce . . . marked ℥   |
| 12 ounces . . . . .   | make 1 pound . . . marked ℔   |

TABLE OF DRY MEASURE.

*The denominations are,*

|                    |                         |             |
|--------------------|-------------------------|-------------|
| 2 pints . . . . .  | make 1 quart . . . . .  | marked qt.  |
| 4 quarts . . . . . | make 1 gallon . . . . . | marked gal. |
| 8 quarts . . . . . | make 1 peck . . . . .   | marked pe.  |
| 4 pecks . . . . .  | make 1 bushel . . . . . | marked bu.  |

This measure is used for grain, seed, roots, fruit, salt, coal, sand, lime, oysters, &c.

TABLE OF TIME.

*These are the denominations,*

|                                  |                        |                |
|----------------------------------|------------------------|----------------|
| 60 seconds, sec. or "            | make 1 minute . .      | marked m. or ' |
| 60 minutes . . . . .             | make 1 hour . . .      | marked hr.     |
| 24 hours . . . . .               | make 1 day . . .       | marked d.      |
| 7 days . . . . .                 | make 1 week . . .      | marked w.      |
| 4 weeks . . . . .                | make 1 Lunar month,    | marked M.      |
| 13 months, 1 day, and 6 hours,   | make 1 Julian year, Y. |                |
| 365 days, 5 hours. 48 m. 48 sec. | make 1 Solar year.     |                |

SECOND INTERROGATORY READING LESSON.

*If the question will not admit the direct answer, YES, or NO, and make sense, the voice is not to be raised or elevated by the interrogation, therefore it is inverted.*

Is it lawful for you to scourge a man that is a Roman, and uncondemned?

What advantage then hath the Jew; or what profit is there of circumcision; Much every way; chiefly, because that unto them were committed the oracles of God. For what if some did not believe; shall their unbelief make the faith of God without effect? God forbid:—But, if our unrighteousness commend the righteousness of God, what shall we say; Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world;

Where is boasting then; It is excluded. By what law; of works? Nay; but by the law of faith. Is he the God of

## INFANTILE INSTRUCTOR.

the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. Do we then make void the law through faith? God forbid: yea, we establish the law.

What shall we say then; Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin live any longer therein; Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? What then; shall we sin, because we are not under the law, but under grace? God forbid.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life;

What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not; What shall I say to you; shall I praise you in this? I praise you not.

For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing; if the whole were hearing, where were the smelling; And if they were all one member, where were the body; Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?

Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries; either a vine, figs? so can no fountain both yield salt water and fresh.

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## LESSON OF SCRAPS.

What are the names of our pieces of silver money? There is a five cent piece, ten cents, twenty-five cents, fifty cents, and a dollar, which is one hundred cents.

What are the names of our pieces of gold coin? A quarter eagle, worth two dollars and a half; a half eagle, worth five dollars; and an eagle, worth ten dollars.

How much is a great ? Four pence sterling  
How much is a score ? Twenty.

Of what is bread made ? Of flour.

What is flour ? Flour is made from wheat and rye, ground into particles fine as dust by a miller.

What is butter ? Butter is an oily substance, made from cream by churning.

What is cheese ? Cheese is made from the curd of milk which is pressed.

What is sugar ? Sugar is prepared from the sugar cane, a plant which flourishes in the West Indies.

What is tea ? The dried leaves of a shrub which grows in China.

What is coffee ? The berry of a shrub which flourishes in Arabia and the West Indies.

What is wine ? The fermented juice of grapes.

What is cider ? The fermented juice of apples.

What is beer ? The fermented extract of barley.

What is vinegar ? Sour beer ; sour cider ; sour wine ; or sugar and water rendered sour.

Where are metals procured ? They are dug out of the earth, and, mixed with other substances, in that state are called ores.

What is pewter ? A mixture of tin and lead.

What is steel ? Iron, prepared by fire.

What is brass ? Copper and zinc mixed.

How is fire commonly produced ? By friction, generally by striking with a flint against a piece of steel, by which sparks are elicited.

Of what are our candles made ? Of a wick of flax or cotton, surrounded by tallow, which is the prepared fat of animals.

What is coal ? A mineral substance dug out of the earth, and used for fires, because very combustible.

Of what are houses built ? Some of wood ; others of brick or stone.

What is the wood chiefly used in building houses ? Oak and pine.

What are bricks ? They are made of clay and sand mixed, which are afterwards burnt in a kiln.

What is mortar? Mortar is the cement which binds the bricks or stones together, and is made of lime, hair, sand, and water.

What is glass? Glass is made of flint and soda, melted together in a furnace, and formed into various shapes while liquid.

What is the use of paint? To preserve wood, and to ornament houses, &c.

Of what is it made? Chiefly of coloured earths, mixed with oil.

What is oil? Oil used for painting, is extracted from whales and other fish; and also from linseed and other seeds. Sweet oil is extracted from olives.

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What is pepper? A seed which grows in the West Indies, ground into a fine powder for our use.

What is mustard? A plant; a seed ground into fine particles, and then mixed with water.

Of what are our tables and chairs made? Some of ash, some of oak, some of maple, but others of cherry and mahogany.

From what place is our mahogany brought? Chiefly from Jamaica.

Of what is the cloth of men's coats made? Of the wool which grows on sheep, which is spun, and woven into cloth, and then died of various colours.

Of what is linen made? Of flax and hemp, the bark or coat of which, is dressed, spun, and woven into cloth called linen.

Of what are ladies gowns made? From the down of the cotton plant, on which it grows in pods. It is prepared, spun, and woven into muslins and other articles of dress.

What are silks? Silks are made from the web of the silkworm, a kind of caterpillar which flourishes on mulberry-trees in warm climates.

Of what are hats made? They are made of the fur of the beaver and other animals. Many are made of wool, some of baked straw, which is plaited with the hand.

Of what are shoes made? Of leather.

What is leather? The tanned and prepared skins of various animals.

What is paper? Paper is made of cotton and linen rags, cut down by degrees in water into a fine pulp, which is

strained through a mould of the shape and size of a sheet of paper.

On what did people write, and what did they use for books, before the art of making paper was known? Parchment.

Of what is parchment made? Of the skins of some animals.

When was the art of making paper out of rags discovered? A. D. one thousand.

How were books made before the art of printing was invented? They were written with a pen.

What year of the Christian era was the art of printing invented? The year one thousand four hundred and thirty.

By whom? By Laurentius, of Harlem, a town of Holland.

With what did he print? With wooden types.

Who invented metal types? Guttenburgh.

What is the sun? The sun is an immense, luminous globe, and as much larger than the world on which we live, as a house is larger than an orange.

What is the earth? The earth is a large globe of land and water, constantly moving round the sun, and turning round like a bowl on a bowling-green.

What is the moon? A globe much smaller than the earth, a secondary planet or satellite.

What are clouds? The clouds are fogs or vapours which float in the air from a quarter of a mile to three miles in height. When the clouds fall to the ground, they cause rain, sometimes snow, and sometimes hail.

What is thunder? The report of a stream of electrick fire.

What is lightning? The flash of light occasioned by the stream of electrick fluid.

What is a rainbow? The reflection of the sun's rays in drops of rain.

What is a fog? A fog is a cloud which floats on the surface of the earth.

What is snow? Frozen vapours.

What is an eclipse of the moon? The shadow of the earth on the moon, occasioned by the earth passing directly between the moon and sun.

What is an eclipse of the sun? The shadow of the moon on the earth, occasioned by the moon passing directly between the sun and the earth.

What occasions the tides? The attraction of the moon and sun.

What are the names of the seven primary colours? Red, orange, yellow, green, blue, indigo, and violet.

What is said to include the seven varieties of colour? The rainbow.

What is white said to be? An equal intermixture or combination of the seven primary colours.

What is black? Any thing deprived of the several colours.

### THE CREATION REQUIRED TO PRAISE ITS AUTHOR.

TUNE.—*Indian Philosopher, or Few Happy Matches.*

1. Begin, my soul, th' exalted lay!  
Let each enraptur'd thought obey,  
And praise th' Almighty's name:  
Lo! heaven and earth, and seas and skies,  
In one melodious concert rise,  
To swell th' inspiring theme.

What is meant by the creation? The works of God, the universe.—What is an author? The first beginner or mover of any thing.—What is it to begin? To commence, to do the first act of any thing.—What is the soul? That part of a human being which thinks; the intellectual faculties.—What is a lay? A song.—Exalted, what? Elevated.—What is a thought? Our idea of something, the act of thinking.—Enraptured, what? Transported with pleasure.—What is it to praise? To commend, to celebrate.—What is the meaning of almighty? All powerful.—What is the Almighty's name? God, the great Creator of all things.—What is meant by heaven and earth, and seas and skies? Those places, or their inhabitants.—What is a concert? A company; or many persons uniting in the same tune.—Melodious, what? Musical, harmonious.—What is a theme? The subject on which one speaks or writes.—Inspiring, what? Animating.

2. Ye fields of light, celestial plains,  
Where gay, transporting beauty reigns,  
Ye scenes divinely fair!  
Your Maker's wondrous pow'r proclaim,  
Tell how he form'd your shining frame,  
And breath'd the fluid air.

What is meant by fields of light? The starry regions or heavens.—What kind of beauty do they exhibit, natural or moral? Moral.—



What does transporting mean? Rapturous.—What is the air? The element encompassing the earth; or that subtle fluid which enables us to breathe.

3. Ye angels, catch the thrilling sound !  
While all th' adoring thrones around,  
His boundless mercy sing :  
Let ev'ry list'ning saint above  
Wake all the tuneful soul of love,  
And touch the sweetest string.

Who are angels? Celestial spirits employed by God in human affairs.—What is a sound? A noise; that which is perceived by the ear.—What is a thrilling sound? Penetrating.—What are we to understand by adoring thrones? The different orders of angelick beings, the principalities and powers above.—What is mercy? Clemency or favour shown to the ill-deserving.—Boundless, what? Unlimited, unconfined.—Who are the saints above? The spirits of just men made perfect.—What is it to wake the tuneful soul of love? To be excited, to be animated.—What is it to touch the sweetest string? To have the affections of the soul excited to the highest degree.—Is this literal or figurative language? Figurative.

4. Join, ye loud spheres, the vocal choir ;  
Thou dazzling orb of liquid fire,  
The mighty chorus aid :  
Soon as gray evening gilds the plain,  
Thou moon, protract the melting strain,  
And praise him in the shade.

Loud spheres, what are they? The huge planetary orbs, and other celestial luminaries still more immense.—What is a sphere? A globe: a substance whose surface is round in every direction.—What is a choir? An assembly or band of singers.—Vocal, what? Relating to the voice.—What is the dazzling orb? The sun.—Is it a huge globe of fire? It is not supposed to be a solid body of fire similar to that with which we are acquainted.—What is meant by the mighty chorus? A very powerful and glorious song.—What is the evening? The close of the day, or, the beginning of night.—What is it to gild? To adorn with lustre.—What is the moon? A secondary planet, a satellite; the changing luminary of the night.—What is it to protract? To lengthen.—What is meant by the melting strain? An affecting and impressive song.—What is the shade? Coolness made by the interception of the sun.

5. Thou heaven of heavens, his vast abode ;  
Ye clouds, proclaim your forming God,  
Who called yon worlds from night :

\* Ye shades dispel !"—Th' Eternal said ;  
At once th' involving darkness fled,  
And nature sprung to light.

What is the heaven of heavens? The place of the blessed.—What is an abode? A habitation; a peculiar place of residence.—What are clouds? The dark collection of vapours in the air.—What is it to proclaim? To promulgate, to tell openly.—What are worlds? Vast globes which are the abodes of intelligent beings.—Who is the Eternal? God.—Why is he so called? Because he is that Being whose existence is without beginning and without end.—What is darkness? Absence of light, obscurity.—Involving, what? Surrounding, inwrap.—What is meant by the term, nature? The works of God, the universe.—What is it to spring to light? To be brought into being.

6. Whate'er a blooming world contains,  
That wings the air, that skims the plains,  
United praise bestow :  
Ye dragons, sound his awful name  
To heaven aloud ; and roar acclaim,  
Ye swelling deeps below.

What is a blooming world? Blossoming, flourishing.—What is it to contain? To hold, to comprise.—What wings the air? Birds, which are called volatiles.—What skim the plains? Animals, that are brisk, and skip about upon the earth.—What are dragons? Winged serpents: four-footed reptiles of the lizard tribe, about 12 inches long, inhabiting Africa and India, which have a lateral membrane serving as a wing.—What is it to sound? To celebrate by sound.—What is meant by his awful name? The adorable perfections of God.—What is it to roar acclaim? To resound praise.—What are the swelling deeps? The oceans in commotion by their waves.

7. Let every element rejoice ;  
Ye thunders burst with awful voice,  
To HIM who bids you roll :  
His praise in softer notes declare,  
Each whispering breeze of yielding air,  
And breathe it to the soul.

What are elements? The first principles, of which bodies are composed.—What is it to rejoice? To be glad, to exult.—What is thunder? A loud rumbling noise which usually follows lightning.—What is it to burst? To break forth suddenly.—What is meant by the awful voice? A dreadful noise.—To bid, what? To command or order.—What is it to roll? To perform a periodical revolution; to resound in peals.—What is meant by the phrase, softer notes? Milder strains.—What is it to declare? To make known, to proclaim.—What is a whispering breeze of yielding air? A gentle gale of wind.—What is it to breathe it to the soul? To inspire or actuate the mind of man; to exert an efficient influence on his intellectual and moral powers.

8. To him, ye grateful cedars, bow ;  
 Ye tow'ring mountains, bending low ;  
 Your great Creator own ;  
 Tell, when affrighted nature shook,  
 How Sinai kindled at his look,  
 And trembled at his frown.

What are cedars? Trees ever green, much like the juniper in appearance.—What is the meaning of grateful? Having a due sense of benefits; pleasing, acceptable, delightful.—What is it to bow? To bend, to suffer flexure.—What are mountains? A vast protuberance of the earth.—Towering, what? Soaring or rising high.—Who is the Creator? The Being that bestows existence.—What is it to own? To acknowledge?—Affrighted, what? Terrified.—What is Sinai? A mountain.—What is it to kindle? To set on fire, to catch fire.—What is it to tremble? To shake as with fear; to quake.—What is a frown? A look of displeasure.

9. Ye flocks, that haunt the humble vale,  
 Ye insects flutt'ring on the gale,  
 In mutual concourse rise ;  
 Crop the gay rose's vermeil bloom,  
 And waft its spoils, a sweet perfume,  
 In incense to the skies.

What is a flock? A company of birds or beasts; a number of sheep in company.—What is it to haunt? To frequent; to be much about.—What is a vale? A valley; a low ground between hills.—Humble, what? Low.—What are insects? Small animals that either creep or fly, having many feet, and bodies composed of joints and segments?—What is it to flutter? To take short flights with great agitation of the wings; to move irregularly.—What is a gale? A wind not tempestuous, yet stronger than a breeze.—Concourse, what? The confluence of many persons or things, a crowd.—Mutual, what? Reciprocal; each acting in return or correspondence to the other.—What is it to crop? To cut off the ends of any thing, to mow, to reap.—What is a rose? A flower; a shrub equally celebrated and admired by both ancients and moderns for its sweetness and its beauty.—Gay, what? Fine, showy.—Bloom, what? A blossom; the state of immaturity.—Vermeil, what? Any beautiful red colour.—What is it to waft? To carry through the air, to float.—Spoils, what? Plunder, booty.—What is perfume? Sweet odour, fragrance.—Sweet, what? Luscious to the taste, fragrant.—What is incense? A perfume exhaled by fire in honour of some god.—What is the sky? The blue expanse of the heavens, or the region which surrounds the earth beyond the atmosphere.

10. Wake, all ye mounting tribes, and sing ;  
 Ye plumy warblers of the spring,

Harmonious anthems raise  
 To HIM who shap'd your finer mould,  
 Who tipp'd your glittering wings with gold,  
 And tun'd your voice to praise.

What is it to wake? To rouse from sleep; to put in motion or action.—What is a tribe? A distinct body of people. Tribes here mean the different species of the fowls of the air.—Mounting, what? Rising on high, ascending.—What is it to sing? To form the voice to melody; to celebrate, to give praise.—What are warblers? Singers, songsters.—Plumy, what? Covered with feathers.—What is spring? The season in which plants rise and vegetate; the vernal season.—What is an anthem? A song, performed as part of divine service.—Harmonious, what? Adapted to each other, musical.—To raise, what? To lift, to exalt; to advance.—What is it to shape? To form, to regulate, to adjust.—Mould, what? Cast, form.—What is it to tip? To cover on the end.—What are wings? The limbs of a bird, by which it flies.—Glittering, what? Shining, exhibiting lustre.—What is gold? The purest, next to the heaviest; and the most precious of all metals.—Is the expression in this place literal or figurative language? Figurative: because something else is represented by similitude.—What is it to tune? To put into a musical state.—What is the voice? Sound emitted by the mouth.—Praise, what? Renown, tribute of praise; glorification.

11. Let man, by nobler passions sway'd,  
 The feeling heart, the judging head,  
 In heavenly praise employ;  
 Spread his tremendous name around,  
 Till heav'n's broad arch rings back the sound,  
 The gen'ral burst of joy.

What is meant by the term, man? A human being.—What are the nobler passions? Intellectual and moral principles and affections.—What is it to sway? To influence, to govern.—What is the heart? The seat of life; or the mind.—The feeling heart, what? The benevolent affections of the soul or mind.—What is the head? The part of the human body that contains the brain, the organ of sensation and thought.—The judging head, what? The intellectual acts of the mind.—Heavenly, what? Resembling heaven, supremely excellent.—What is it to employ? To exercise, to fill up with business.—To spread, what? To extend, to publish, to divulge.—What is a name? An appellation, a character.—Tremendous, what? Dreadful, astonishingly terrible.—What is an arch? Part of a circle, not more than the half.—Heaven's broad arch, what? The concave atmosphere.—To ring back, what? To echo, to resound.—What is joy? Gladness, exultation.—General, what? Extensive, common; comprehending many species or individuals; not special; not particular.

12. Ye, whom the charms of grandeur please,  
Nurs'd on the downy lap of ease,  
Fall prostrate at his throne :  
Ye princes, rulers, all adore ;  
Praise him, ye kings, who makes your power  
An image of his own.

What is meant by a charm? Something of power to gain the affections.—Grandeur, what? Splendour, magnificence.—What is it to please? To delight, to gratify.—What is it to be nursed? To be fed, to be maintained and encouraged.—What is meant by a lap of ease? Plenty, abundance.—Downy, what? Soft, tender, soothing.—What is it to fall? To bow, to drop.—Prostrate, what? Lying at length; lying at mercy; thrown down in humblest adoration.—What is a throne? A royal seat.—What is a prince? The son of a king, the kinsman of a sovereign.—A ruler, what? Gouvernour, one that has the supreme command.—What is it to adore? To worship with external homage.—What is a king? A supreme governour, the chief ruler of a kingdom.—What is it to make? To create, to form of materials, to constitute.—Power, what? Command, authority, dominion.—An image, what? Representation, likeness.

13. Ye fair, by nature form'd to move,  
O praise th' eternal source of love,  
With youth's enliv'ning fire :  
Let age take up the tuneful lay,  
Sigh his bless'd name—then soar away,  
And ask an angel's lyre.

Who are meant by the expression, ye fair? The female sex.—By nature, what? The native state of any thing; the constitution of an animated body, naturally.—What is it to move? To put in motion, to give an impulse; to recommend, to touch pathetically.—What is a source? Original, first cause.—Source of love, what? Benevolence, goodness; munificence, good done.—Eternal, what? Without beginning or end, perpetual.—Youth, what? One who is past childhood; the age of youth; young people.—What is fire? The element that burns; ardour of temper, force of expression, intellectual and moral activity.—Enlivening, what? Animating; that which makes cheerful.—Age, what? The latter part of life, old age; aged people.—Take up, what? To lay hold on, to seize, to perform any action.—Tuneful, what? Musical, harmonious.—What is it to sigh? To emit the breath audibly, as in grief; to mourn, to lament.—Blessed, what? Praised, celebrated, glorified; happy, holy and happy.—What is it to soar? To fly aloft; to tower, to mount on high.—What to ask? To petition, to demand.—What is a lyre? A harp; a musical instrument to which poetry is supposed to be sung.

## MISCELLANEOUS EXERCISES.

*Voluntary* means willing, or acting by choice.

*Involuntary* means not done willingly, or not by choice.

A man speaks *voluntarily*; he coughs *involuntarily*.

*Experience*. What we have tried, seen, and known, is our *experience*.

*Prejudice* is an opinion formed without experience, or correct information.

An *instrument* is a tool, or means conducive to some end.

A knife is an instrument, so is a writing containing a contract or order.

*Organ* is an instrument fitted by the hand of God for the use of his creatures. The ears are the organ of hearing; our mouths are the organ which conveys food to our bodies; the lungs are the organ of respiration; and the root of a plant is the organ which conveys nourishment to its stalk and leaves.

*Organization* is the manner, in which organs are placed, and fitted to one another. A fly has six legs; a fish has none. These two creatures have a different organization.

If you notice the parts of a stone, you will see they are alike; for it has no organs, no eyes, mouth, or root; it is not an organized being.

*Element* implies the first or constituent principle of any thing. A letter is the element of a word. Flour, water, salt and yeast are the elements of bread.

The top of a house is called the *roof*.

The lowest part of a house is called the *basement*.

The lowest part of a thing, or that part on which the upper parts rest, is the *base* or *basis*.

A little roof over the door of a house, and supported by pillars, is called a *portico*.

*Architecture* is the art of building houses, churches, &c.

*Cupola* is a little building raised on the roof of another building.

The commodities, sent away in ships, are called *exports*.

The things which are brought back, are *imports*.

*Pure* means without mixture. To say *clear* brandy, when it is not mixed, is not correct; for it is *pure* brandy. Water alone in a glass, is *pure* water; brandy alone, is *pure* brandy; but mix them, and then neither is pure.

When children learn their letters, and how to put them together, and spell words, that is *orthography*.

When a person learns what language is, and how words should be placed in sentences, that is *grammar*.

When we learn respecting lines, circles, angles, surfaces and solids, that is *geometry*.

If we are learning what has been done in times past, that is called the study of *history*.

When a person is learning the reason of things, he is attending to *philosophy*.

To learn of what the earth is composed, is to attend to *geology*.

The study of plants and flowers, is called *botany*.

### ORIGIN OF THE HUMAN SPECIES.

“The primitive stock, from which our race is derived, must have commenced their being either in an infantile state, or else in that of manhood. Infants or adults they must have been. If the former, they could not have reached maturity :—they must have perished for lack of nurture. They must, therefore, have been adults. And, on the hypothesis, that the first pair came into existence in a state of adolescence or puberty, then, when they first saw the light, and the creation around them, they must have had some information concerning their origin ;—of the source from whence they derived their principle of vitality, and their control of the animal tribes. Should we pass over the biblical narrative of the primitive formation of man, still the primeval pair must have possessed a consciousness of their origin :—they must also have remembered, when they first saw the sun, and inhaled the air, and the first time they ate.

“The mere philosopher, however, is not aware of the consequences attendant upon the extinction of the lights of revelation. To these he is indebted for many an idea which he otherwise would never have conceived. Destitute of knowledge by the medium of revelation, in what manner would the first pair of human beings have known how or what to eat? Upon what principles would they have set about the process? They might have felt the pain of hunger, without knowing either the cause or the cure. And, if they could have learned to eat from observation, or from experiment, they might not have known what to eat. But, the sacred scriptures, without speculating upon the causes of things,

state facts which lead us to think correctly, if we form ideas according to the narrations of these divine oracles. Hence, we find the revelation was immediate and direct upon this point.

“Let us bear in mind this proposition:—the first man must have remembered the first time he saw the sun, ate, drank, and slept. This he could narrate, and would be most apt to relate to his own offspring; for no information is more gratefully tendered, nor more ardently received, than that which respects the beginning of things. The inference is, that nothing is more reasonable, than that the origin of things would be the first and most important of all traditions; and so we do not find any ancient nation, whose history has come down to us, that has not some account of its original; and most of them have some narration of the origin of all things. Now, it is scarcely conceivable, that the first pair, remembering and being conscious of the first time they saw the sun, should be left ignorant of the Author of their existence, and of other important facts and principles.

“That man was, in his first estate, designed to converse familiarly with his Creator, the scriptures teach us; and, not until he became a transgressor, was this familiarity interrupted. Experience and observation show us, that he is inferior to the animal creation as to instinctive powers; and this truth goes far to convince us, that he is not constituted to be governed by instinctive principles, or he would have exhibited them, in at least as much perfection as the animals of the earth.

“The several steps of this argument, are as follows. The first human being was formed an adult. When first he opened his eyes, his intellectual and moral faculties, and his senses, were both in meridian strength. He could not but be sensible of the existence of his Maker. As to the first time he saw the sun, ate, drank, slept, and awoke, he must have often reflected upon these first acts of his existence. He would delight to tell them; and his offspring would be most curious to hear their relation. Traditionary information upon these subjects, is as natural as walking, talking, eating, or any of the most ordinary acts of a human being.

“I would now make the inquiry, aside from the information communicated to us: How could we answer the interrogatory; From whence, or in what manner, did man spring into being?—Experience does not enable us to resolve



this question ;—reason is entirely inadequate ;—and, it does not suffice us to know, that man exists ; and, that he is so constituted as to be able to produce the effects of which we see him capable.—What has man been—whence did he come—what will he eventually become—what his final destiny ?—What was his origin ?—Is he a privileged being in nature ?

“ Shall we admit, that it cannot really interest man to discover his specifick origin, since it is impossible for him to render a rational account, as this is a question beyond the utmost reach of human intellect ? As well might any one reply, The stream of human vitality is not worth tracing to its source ; or, in pursuit of self knowledge you must not begin at the original of your being. But, I would appeal to the whole world, and ask every man, woman, or child, if the principle of curiosity be so intensely active upon any other point of human inquiry, or human investigation, as it is in tracing up this stream of vitality to its fountain, in order to ascertain the peculiarity of the origin of our species ? It is a point which elicits some of the earliest developement of infantile curiosity, or love of knowledge. Who made me ? Whence came I ? are interrogatories amongst the first questions, put by the infant catechist to his senior. And, if we should obliterate the Mosaick account of the beginning of the human race as unworthy of a place in the sacred volume, what a sad blank would remain, respecting this first and intensely interesting chapter of man’s history.”

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### THE ORIGIN OF LANGUAGE.

“ The sacred writings inform us most emphatically, that the first colloquies ever held upon this earth, were between the great Creator and our first parents, who were the first ancestors of our race, the repositories and propagators of speech. In the book of Genesis we are taught, that the first human pair talked with God. Hence, the inference from the fact, that the Lord first taught man to speak, is, that the art of speaking is a gift divine—not native and inherent in the family of man originally as a mere human invention.

“ Moses’ relation concerning the subject of words as expressive of ideas, is, that God called the animals in Paradise around Adam, who, by his skill in speech, named them. We

are also told in the same account, that, in giving names to each, Adam's nomenclature was correct. And, although in tracing the phenomenon of language up to the root, we cannot, on philosophick principles, account for its origin; yet, revelation has decided this point, and given us all necessary information. Whether the original root of language was Hebrew; or some other eastern idiom of speech, is rather a matter of philosophical curiosity than of importance to the present argument, as there can be no question, that the origin of all languages must be traced to the same fountain.

"In the Adamick nomenclature of animals respect was had to their qualities or nature; therefore the idea of the distinguishing trait, or characteristick peculiarity of each species, must necessarily have existed, before the animal itself could have been designated by any specifick name. And, if the Hebrew was not the first language ever spoken, it has, nevertheless, internal evidence of having been predicated upon these primitive, elementary principles, as its zoological nomenclature is always analogous to the characteristick quality of the animal. Thus, the original Hebrew names of many of the beasts and birds of that region, are apparently formed in imitation of their natural cries or notes; in which sound the lowing of the one, the bleating of another, and the braying of a third, seem to be imitated. The original name of the raven was doubtless taken from its hoarse croaking; that of the sparrow from its chirping; that of the partridge from the note she uses in calling her young; and that of the turtle dove from its lonely murmur, when she coos. Many other instances of the kind might be produced; but these are sufficient to show from analogy the great probability, that some of the first names, given to the several tribes of animals, were derived from their respective notes.

"In the primitive formation of language respect was not only had to the analogies and accordance of articulate and inarticulate sounds, or to the vocal peculiarities of animals; but cognizance was taken also of other characteristicks. Hence, the camel was called *gimel*, because supposed to be of a vindictive temper. A sheep was called *rachel*, on the account of its meekness. The ram was named *agil*, because of his agility. In like manner a goat received the name, *sair*, from his being singularly hairy. And now from these premises the conclusion naturally follows, that speech originally is as legitimately the subject of divine communication as re-

ligion itself. The correct idea, and the name of God did not only at first enter the human family by revelation, but also the names of animals, and the primitive names of mankind.

"It was not necessary, that man, in his primeval state, should have an extensive vocabulary for the purposes of life or religion. Let him be furnished with elementary ideas, and words significant to them; and then who shall prescribe limits to the range of his intellectual powers? He will eventually multiply his conceptions and his terms to an indefinite extent. And, though the words of our language are chiefly artificial signs; yet speech is neither natural to man, nor originally the invention of man."

#### IDENTITY OF THE HUMAN RACE.

"The unity of the human race, notwithstanding the diversity of colour and form, under which it appears in different portions of the globe, is a doctrine, independently of the authority of divine revelation, much more consistent with the principles of sound philosophy, than any of those hypotheses which have referred its varieties to a radical and original diversity of species, adapted by the Creator, or by the necessary laws of the material world, to the respective climates which they were destined to inhabit. Experience demonstrates, that man is not exclusively confined in his range to any definite lines upon the earth. Although the fineness of texture, and delicacy of organization of the human constitution, render it extremely susceptible of the impressions of climate, as well as of all other causes which act upon the animal frame; its peculiar flexibility, at the same time, enables it to adapt itself with wonderful facility, and without materially injuring the organs of life, to every degree of temperature, from the extreme heats of the torrid zone, to the perpetual rigours of the frozen zone. Why then should we without necessity, and, indeed, contrary to the principles of true philosophy, assume the hypothesis, that originally there existed different species of the human kind, since we may account for all the varieties that exist, by the known operation of natural causes?"

"Varieties may be created in the same species either in the animal or vegetable kingdom, by varying their culture, and sometimes, by transferring them to a different soil or

climate ; but, to all these peculiarities, where there is no radical diversity of kind, the same general laws will apply. To man, in like manner, may be applied the same general principles of moral and physical action, if it be ascertained, that all their differences indicate only one original species. But, destroy this unity, and no certain and universal principles of human nature remain.

“ Animals ought to be ranked in the same species, when their general form and properties resemble one another, and the differences which subsist among them, may be derived from some degenerating cause. According to this principle also, those only are to be esteemed of different species, whose distinctive properties are so essential to each respectively, and so inherent in them, that they cannot be changed, nor reasons assigned for their differences, by the known operation of any physical or moral causes. Now mankind, in all climates, preserve the general and essential characters of the race, and will also, in time, lose the accidental differences which climate and culture, or the habits of living, and various states of society, have produced in them. Hence notwithstanding the varieties of the human species, all may have sprung from the same original stock.”

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#### MAN ORIGINALLY A CIVILIZED BEING.

“ The primitive parents of our race must have been placed in a state of honour, and endued with a spirit of wisdom, in opposition to the condition of savagism, as appears by the most authentick documents of ancient history. The earliest monuments of nations, as far as we can trace them, fix their origin about the middle regions of Asia, and present man to us in a state already civilized. From this centre we perceive the radiations of the race gradually shooting themselves towards every quarter of the globe. Savage life seems to have arisen only from idle, or restless spirits, who, shunning the fatigues of labour, or spurning the restraints and subordinations of civil society, sought at once unrestrained liberty, and the pleasures of the chase, in wild, uncultivated regions remote from their original habitations. Hardly is it possible that man, placed on the surface of the new world, capable of reasoning indeed, but without having formed principles to direct its exercise, should have been able

to preserve his existence, unless he had received from his Creator, along with his being, some instructions concerning the use and employment of his faculties for procuring his subsistence, and inventing the most necessary arts of life.

"Nature has furnished the animals with many and powerful instincts to direct them in the choice of their food, and with natural instruments peculiarly adapted to enable them, either by climbing the forest-tree for its fruits, or, by digging in the earth for nutritious roots to obtain them in sufficient quantities for the sustenance of life. But man, cast out an orphan of nature, must have perished, before he could have learned how to supply his most immediate and urgent wants ; unless we grant that he, like the primitive man of the sacred scriptures, was placed in a rich garden, which offered at hand its abundant and spontaneous fruits.

"Our first parent, if we suppose him to have received no communication of knowledge from his Creator, and to have been abandoned merely to his own powers without the least aid from experience or instruction, would have been nothing but a large infant. The intellectual and moral faculties, the prerogative of our nature, in distinction from that of the instinct of animals, could have availed him little in that emergency. These powers would have required in order to their exercise, a knowledge of principles, and of the nature of the objects around him, which could have been the result only of time, and a certain degree of experience. A just philosophy, therefore, grounded on fact and experience, will lead us to the conclusion which the sacred scriptures propose as an elementary principle of our belief ; that man, originally formed by a wise and beneficent Creator, was instructed by him in the duties, and the most necessary arts of life. Thus were laid, in the very commencement of the race, the foundations of domestick, social, and civil order. From the primitive man thus instructed, have descended the various tribes of men upon the earth ; and, from him have been derived to his posterity both the elements of religion which we perceive, diffused through the original traditions of all nations, and the principles of the useful arts which we find cultivated among them from the earliest dawn of history.

"According to these remarks we may behold man at the beginning of the world, coming from the hand of his Creator so instructed, assisted, and endued by him, that he should be a parent worthy of his numerous posterity, and lord of the

new creation. True religion and true philosophy must ultimately arrive at the same principle. There is the highest reason to believe, that the primitive man received from the hands of his Maker, along with his existence, such a knowledge of the qualities, powers, and uses of the various objects around him, together with such moral and religious principles, as would lay in his family, and among his immediate descendants, the true foundations of civilized society.

“But, mankind, in process of time, either in a civilized or savage state, became diffused over a great portion of the globe. In all these varied positions they experienced diversified influences of the climate, of the sterility or richness of the soil, of the elevation or depression of the face of their country, of the vicinity of seas or deserts, of their insular or continental situation; or, the modifications of all these, resulting from their occupations, and their habits of living. Hence they now present to the eye an almost infinite variety in their complexion, their form and features, and their whole personal aspect.”

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#### DIVERSITY OF COLOUR CONSISTENT WITH HUMAN IDENTITY.

“If we compare together only those varieties of human nature, by which the several sections of mankind differ most widely from one another, the difference is so great, that, on the first view, it might, without farther investigating the subject, lead to the conclusion, that they must belong to distinct species, or else admit the idea of a miraculous interposition. But, when we come to examine more particularly the intermediate grades which connect the extremes, and observe by what minute differences they approach, or recede from one another; and, when we observe further, that each of these minute gradations can be traced to obvious and natural causes, forming so many links as it were, in the chain connecting the extremes, we give up our first impressions, and subject them to a more careful and rigorous examination. And, as we find in the laws of nature, powers sufficient to impress on the same original constitution of man all the varieties of complexion and form which have distinguished the race in different climates, and states of society; it is a

debt which we owe to philosophy and humanity to recognize our brethren in every class of men, into which society is divided, and, under every shade of complexion which diversifies their various tribes from the equator to the poles."

### EFFECT OF CLIMATE ON THE HUMAN COMPLEXION

"I would now remark, that in tracing the various climates of the globe, advancing from the arctic circle to the equator, we find them marked with considerable regularity by the colour of the inhabitants. In the European continent we meet in the highest temperate latitudes with a ruddy and sanguine complexion which is frequently conjoined with different shades of redness in the hair. We soon descend to a clearer mixture of red and white. Afterwards succeed the brown, the swarthy, and, passing over into Africa, the tawny, increasing by darker and darker shades as we approach the hottest temperature of the torrid zone. In the Asiatick continent we pass at once from the fair to the olive, and thence by various gradations in the darkness of the hue, to the black colour which prevails in the southern provinces of the peninsulas of Arabia and India. The same distance from the sun, however, or from the equator, does not in every region, indicate the same temperature of climate. Besides the latitude, many secondary causes must be taken into consideration to determine its peculiarity or variety, such as elevated and mountainous countries, deep bays and arms of the sea, islands, &c. The nature of the soil likewise, and the state of cultivation in different countries, create some variation as to climactical effects. Sand is susceptible of a much higher degree of heat from the rays of the sun, and retains it longer than clay or loam; and, an uncultivated region, shaded with forests, and filled with undrained marshes, is more frigid in northern, and more temperate in southern latitudes, than countries, laid open to the full action of the solar influence. And as there is a general ratio of temperature prevailing over the globe according to the degree of latitude from the equator, so a general resemblance may be traced in the complexion of nations, inhabiting the same latitudes. Both these effects, however, are greatly modified in different countries by various combinations of the causes already mentioned.

"The whole human appearance is still more diversified by the state of society, in which different tribes of our race exist, and by their manner of living, the influence of which causes, deserves to be more minutely examined. Hence, I shall now pass under review the general effects of climate upon the colour of the human skin; then notice the principal, apparent deviations from the common law, exhibited in various portions of the earth.

"The power of climate to change the complexion, is demonstrated by facts which constantly occur to our own observation. In the summer season we perceive, that the intensity of the sun's rays in this temperate latitude, tends to darken the colour of the skin; especially among the labouring poor who are more constantly than others, exposed to their action. In the winter, on the other hand, the cold and keen winds which then prevail, contribute to chafe the countenance, and to excite in it a sanguine and ruddy complexion. The degree, in which the one or the other prevails over its opposite, may be considered as a constant and uniform cause to the action of which the constitution is exposed.

"Heat and cold affect the nervous system by tension or relaxation, by dilation or contraction, and in this way produce an alteration in the state of the solids. Hence also the fluids are affected; the quantity of the perspiration is augmented or diminished; and the proportions of the various secretions changed. But the human skin is susceptible of still greater and more sensible changes by the opposite actions of the intense rays of the sun, or of the principle of cold upon its delicate texture. These effects, in countries where heat and cold succeed each other in nearly equal proportions, are transient and interchangeable. But, where the climate, in any given proportion, repeats the one or the other of these impressions, there, in the same degree, is formed a correspondent and habitual colour of the skin.

"The dark colours of the tropical nations, however, are not to be ascribed solely to the action of the sun's rays upon the skin. Extreme heat, especially when united with putrid animal, or vegetable exhalations, which in all torrid climates are found copiously to impregnate the atmosphere, tends greatly to augment the secretion of bile in the human system, which being diffused over the whole surface of the body, imparts to the complexion a dull yellowish tinge, that soon assumes a very dark hue by being exposed to the sun, and



by immediate contact with the external air. Different shades of the dark colours, therefore, till we arrive at the deepest black, will be found in the human complexion, in proportion to the predominancy of bile in the constitution, as well as of heat in the climate."

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### STRUCTURE OF THE HUMAN SKIN.

"I shall now make a preliminary remark on the structure of the skin, the seat of colour. The human skin has been discovered by anatomists to consist of three distinct lamellæ, or integuments:—the external, or scarf-skin, which is an extremely fine netting, and perfectly transparent in the darkest coloured nations:—the interior or true skin, which in people of all the different grades of colour, is white:—and an intermediate membrane which is cellular in its structure, somewhat like a honey-comb.—This membrane is the proper seat of colour, being filled with a delicate mucous, or viscid liquor, which easily receives the lively tinge of the blood when strongly propelled by any cause to the surface, or the duller stain of the bile, when it enters in any undue quantity into the circulation. The smallest surcharge of this secretion imparts to it a yellowish appearance, which, by remaining long in contact with the atmosphere, assumes a darker hue; and, if exposed, at the same time, to the immediate influence of the sun, approaches, according to the heat of the climate and the degree in which the bile prevails, towards black."

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### GENERAL DIVERSITIES AND CAUSES OF COMPLEXION.

"Encircle the earth in every zone, and make those reasonable allowances which ought to be made for the influence of mountains, lakes, and seas, and those other circumstances which are known to modify the temperature of climate, and each zone is seen to be marked by its own distinctive and characteristick complexion. The black prevails under the equator;—near the tropicks we arrive at the dark copper;—and on this side of the tropick of Cancer to the seventieth degree of northern latitude we successively

trace the tawny, the olive, the brown, the fair, the sanguine. In each of these grades we discover several shades or tints; till, beneath the arctic circle, we return to the black. This general uniformity in the effect, as we proceed towards the North, or the South, affords a strong presumption, that the various shades of complexion which distinguish the different latitudes, are to be ascribed chiefly to the influence of climate. The apparent deviations from this law which are presented to our view in particular regions of the globe, will, when we come in the progress of this discourse to point out their causes, serve only to confirm the general principle.

“The influence of climate on the human complexion, is demonstrated by well known and important events within the memory of history. From the Baltick to the Mediterranean the different latitudes of Europe are marked by different shades of colour. In tracing the origin of the fair German, the dark coloured Frenchman, the swarthy Spaniard and Sicilian, it has been proved, that they are all derived from the same primitive stock; or, at least from nearly resembling nations which may be comprehended under the general names of Huns and Goths. The southern provinces of France, of Italy, of Spain, and of other countries in Europe, are distinguished from the northern by a much deeper shade of complexion. And, if we extend our view beyond Europe to the great empires of the East, to Arabia, to Persia, to India, and China, this observation is still more applicable to those countries which embrace so much greater an extent of latitude.

“The inhabitants of Pekin are fair, while those of Canton exhibit as deep a colour as the Mexicans. The Persians in the vicinity of the Caspian sea, are among the fairest people in the world; and their neighbours, the Georgians and Circassians, are acknowledged to be the most beautiful. But this delicate complexion gradually changes to a dark olive as we approach the gulf of Ormus. The inhabitants of the stony and desert Arabia, are distinguished by a light copper colour, while those of the southern provinces of Mocha and Yemen, are of as deep a hue as those of middle India. The same gradation holds in Egypt, from the Mediterranean sea to the foot of the mountains of Abyssinia. The population of the southern provinces of the peninsula of India, are black; on the North and just below the range of the Caucasian mountains, the complexion changes to a

light chestnut; or yellow colour. And this gradation is observed both on the Malabar and the Coromandel coast. But no example can carry with it greater authority on this subject than that of the Jews, who, though descended from one stock, are marked with the peculiar characteristic of every climate, and exhibit the fair, the brown, the swarthy, the olive, the tawny or copper colour, and even the black. And indeed the diversified peculiarities of children in the same family, favour the doctrine of the identity of the origin of different nations, though one is black, another red, and another white. From such examples, at least, we derive a practical proof, that there is in human nature a susceptibility of great varieties which may be incorporated into the constitutions of families, and of nations, without impairing any of the essential properties of the species."

#### SOME PECULIARITIES OF THE HUMAN HAIR.

"The peculiarity of hair, now demanding our attention, is that spare, coarse, and involved substance like wool, which covers the head of the tropical African. But its sparseness or coarseness is analogous to effects which are constantly seen to be produced by the temperature of arid climates upon the different species of animals. Its involution may be occasioned in part by the excessive heat of a vertical sun, acting upon sands which glow with an ardour unknown in any other quarter of the globe. It may nevertheless be occasioned chiefly by some peculiar quality of the secretion, by which it is nourished. That the curl, or nap of the hair, depends in a great degree upon this cause, is rendered the more probable by the appearance which it exhibits on the chin, over the armpits, and other parts of the human body. The hair or wool is becoming less involved among the negroes born in these United States, and especially among the domestick servants who are well fed, and clothed; and who are bred in the habits of all the neatness and cleanliness which prevail in the mansions of their masters. And many of those of the third and fourth class of the descendants of African ancestors by carefully dressing it, frequently extend it in a braid or cue of several inches in length.

"Suffer me to relate an anecdote, mentioned by Dr.

William Barton of Philadelphia, and which demonstrates, that the involution and woolly nature of the hair of the African negro, depend in a great degree, if not chiefly, on the quality of its nutriment in the skin. Henry Moss, a negro in the state of Maryland, began, upwards of twenty years ago, to undergo a change in the colour of his skin, from a deep black, to a clear and healthy white. The change commenced about the abdomen, and gradually extended over different parts of the body, till, at the end of seven years, the period at which I saw him, the white had already overspread the greater portion of his skin. It had nothing of the appearance of a sickly, or Albino hue, as if it had been the effect of disease. He was a vigorous and active man, and had never suffered any disease either at the commencement, or during the progress of the change. The white complexion did not advance by regularly spreading from a single centre over the whole surface; but, soon after it made its first appearance, it began to show itself on various parts of the body, nearly at the same time, whence it gradually encroached in different directions on the original colour, till at length, the black was left only here and there in spots of various sizes and shapes. These spots were largest and most frequent, where the body, from the nakedness of the parts, or the raggedness of his clothing, was most exposed to the rays of the sun. This extraordinary change did not proceed, by gradually and equably diluting the intensity of the shades of the black colour over the whole person at once; but the original black, reduced to spots when I saw it, by the encroachments of the white, resembled dark clouds insensibly melting away at their edges. The back of his hands, and his face, retained a larger proportion of the black than other parts of his body; of these, however, the greater portion was changed. And the white colour had extended itself to a considerable distance under the hair. Wherever this took place, the woolly substance entirely disappeared, and a fine, straight hair of silky softness succeeded in its room. Hence that secretion in the skin which contributes chiefly to the formation of the negro complexion, seems to be the chief cause also of the curl, or woolly appearance of the hair.

“Although the principal cause of the peculiar form of the African hair, consists in those secretions which, being deposited in the cells of the skin, become the nutriment of this

excrecence ; yet, something may be ascribed also to the excessive ardour of that region of burning sand. Africa is the hottest country on the globe. The ancients who frequented the Asiatick zone without fear, esteemed the African an uninhabitable zone of fire. And modern travellers who have explored the interior of that continent with the greatest intelligence and care, inform us, that although along the margins of the rivers Gambia and Senegal, and for some distance on each side, there are shady forests and a fertile soil ; yet almost the whole region, embraced between the tropicks, is a tract of sand that often literally burns. This state, not of the atmosphere only, but especially of the earth, in the dust of which young savages, utterly neglectful of decency of manners, often roll themselves, will have its effect in increasing the close nap of the wool, for the same reason that a hair held near a flame, will coil itself up, or the leaves of vegetables be rolled together under the direct rays of an intense sun, when the earth is at the same time parched with drought.

“ A part of the population of Borneo, and the whole of that of New Holland, Mallicollo, and other islands, have likewise a very crisped and curled substance instead of straight and long hair ; but in Africa alone do we find that extremely short and close nap which distinguishes the inhabitants of the western tropical region of that continent. The hair, as well as the whole constitution, suffers in that region, the effects of an intense fire. And the influence of this cause is verified from the fact, that the hair, as well as the complexion, is seldom of a deep and shining black, but rather of an adust colour, exhibiting at its extremities a brownish cast, as if scorched by heat.”

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#### DIVERSITIES OF HUMAN FORM AND STATURE.

I shall now consider other varieties of the human person which occur in different portions of the globe.—“ The whole Tartar race, except a few small tribes who have probably migrated into that country from other regions, are of lower stature than their southern neighbours on the continent of Asia, or, than the people of the temperate latitudes of Europe. Their heads are large ; their shoulders raised ; and their necks short ; their eyes are small, and appear, by the projection of the eyebrows, to be sunk in the head ; the nose is short.

and not so prominent as the same feature in the Europeans; the cheek is elevated; the face somewhat depressed in the middle, and spread out toward the sides; and the whole appearance and expression of the countenance are harsh and uncouth. All these deformities are aggravated as we proceed towards the pole, in the Laponian, Borandian, and Samoiede races, which, as Buffon justly remarks, are only Tartars, reduced to the last degree of degeneracy.

"A race of men, resembling the Laplanders in many of their lineaments and qualities, is found in a similar climate in America. The frozen countries round Hudson's Bay, are as cold as Lapland or Kamptschatka. The few wretched natives who inhabit these inhospitable regions, do not exceed five feet in height:—their heads are large;—their eyes small and weak;—their hands and feet remarkably diminutive.

"These effects are natural consequences of the extreme cold of their climate, combined with the hardships to which they are necessarily exposed in those frozen and sterile regions, from the deficiency and poverty of their food, and their total want of every art, by which they might protect themselves from the rigours of a polar winter. A moderate temperature of climate contributes to give tone and vigour to the body, and to expand it to the largest volume. Extreme cold produces a contrary effect; and the animal system under the constriction of perpetual frost, is irregularly checked in its growth. This will, therefore, be a common habit of all people inhabiting very cold regions.

"In the temperate zone, on the other hand, and in a latitude rather below than above the middle region of temperature, the agreeable warmth of the atmosphere, disposing the body to the most free and easy expansion, will open the features into the most pleasing and regular proportions. Here the large full eye is that form of this feature, and the noble appearance of person, to which the climate naturally tends. This is doubtless one reason, that in Greece, in Georgia, between the Euxine and Caspian seas, and other regions, distinguished by the peculiarly mild temperature of their climate, the human person is so often seen to display that perfect symmetry of parts, and those beautiful proportions which most nearly correspond with the original idea of the Creator. Chardin asserts, that in Georgia he saw the most beautiful people of all the East, and perhaps of the world. I have never observed, says he, one homely countenance of either

sex in that country. Nature has shed upon the greater portion of the women, graces no where else to be seen.

"If we confine the designation of countenance chiefly to the torrid zone of Western Africa, the face is distinguished by the depression of the nostrils, and the thickness of the lips, accompanied by a peculiar projection of the fore-teeth, arising from their oblique insertion into their sockets. The forehead is narrow, and generally wrinkled; while the eyes and brows suffer a remarkable contraction. Almost all people within the torrid zone, have the mouth larger, and the lips more protuberant than the nations within the temperate latitudes. And as the distention of the features in one direction, naturally tends to produce a correspondent contraction in another, so the protuberance of the mouth, and turgidness of the lips, or any great prominence of the cheek, or dilation of the face, is commonly conjoined with a proportional depression, shortening, or sinking of the nose. Seldom, therefore, does this feature rise in tropical climes, or in savage life, to the same elevation which it has in the civilized nations of Europe. With regard to the contraction of the eyes, and eyebrows, the wrinkled appearance of the forehead, and the general expression of silliness and uneasiness so frequently exhibited in the features of the aboriginal African, we see exhibited that figure and habit of countenance which are the natural consequence of the intense ardour of the sun's rays, darted directly on the head.

"The Barbary states, bordering the southern shore of the Mediterranean, and posited so near tropical Africa, present many of its characteristick features. The people of that region, at least as high as the kingdoms of Numidia and Gætulia, partake in some degree of the negro countenance. The Copts present so much of the negro visage, as strongly to indicate, that their remote ancestors were more nearly allied in their appearance to the nations beyond them to the South than to the present inhabitants of Egypt.

"It is generally acknowledged, indeed, that the soft and mutable parts of the body are liable to considerable changes from the temperature of the climate, or from the influence of society and manners. But the bones which are hard and solid, and little subject to change, are also affected in their figure by causes very minute and almost insensible in their operation. When, therefore, in comparing the skulls of an African, a Tartar, and a European, considerable varieties in

the shape of this principal bone of the skeleton are found, it must not be considered a fair ground on which to conclude, that these several races of men belong to different species.

“The bones, although they are certainly the least mutable parts of the corporeal system, yet, are evidently capable of increase, diminution, and change; and during the whole course of life, are continually acquiring or losing some parts of their substance. Luxury, or simplicity, in the habits of living, exerts no inconsiderable influence on the firmness of their texture. An indolent or effeminate life, on the one hand, or habitual occupation in vigorous and athletick exercises on the other, affects both their consistence and their form. Certain employments also, or attitudes, continued from early life, produce peculiar effects on the figure of particular limbs.

“On the figure of the head, particularly, besides the climactical influences, or the extraneous accidents to which it may be exposed, every action of every muscle, affected in any way by the thoughts and passions of the mind, is calculated to make some impression. And, although the separate impressions may be insensible, yet the accumulated result of an infinite number of the slightest touches, becomes very perceptible in a long course of time. Nor is the softness of muscular action a sufficient objection against the reality of this fact. What can be softer in its action than a drop of water, falling from the height of a few inches? Yet, in time, it will wear a cavity in the hardest marble. What can be more tender than the young herb just sprouting from the seed? Yet, although the earth that covers it, may be pressed down, and beaten hard, we see it by the gentle impulses of its expanding fibres, and circulating juices, gradually swell, and at length break through the incumbent crust. Shall we deny, then, that the passions which often strongly agitate the mind; nay, that each emotion, each thought, by affecting the muscles which give expression to the countenance, and varying their tension, and, consequently, their pressure on different parts of the bony base of the head, may also affect its figure?—From these and similar facts, some great physiologists have imagined, that the figure of the skull with its various protuberances and indentations, affords a certain criterion, by which to judge of the intellectual powers, and moral dispositions of men.

“On this subject we may perhaps be justified in affirm-



ing, that the various strictures and relaxations of the muscles about the head, produced by the infinitely diversified actions of thought and passion, will, in time, leave certain impressions affecting the exterior form of the skull. At the same time, the brain, the immediate organ of all the emotions of the soul, will by its dilations and contractions, contribute in some degree to mould the inferior cavity, in which it is embraced. On the other hand, the original figure of this receptacle of the brain, in different men, by giving it scope in some for more ample expansion, and a freer action; or, in others, by compressing it in some parts of its orb, and thereby restricting the regularity, or freedom of its motions, may affect the operations of the mind, and thus lay a foundation in the organization or structure of the head for the existence and display of particular intellectual or moral excellences, or defects. The original figure of the skull, therefore, may have an influence, not inconsiderable, on the developement and exercise of certain passions and affections of the mind, and on its peculiar powers of intellect or imagination; and, on the contrary, the habitual exertion of these powers, or indulgence of these passions, especially in the early periods of life, may reciprocally affect the figure even of that solid cell, in which the brain, the immediate organ of the mental actions, is contained.

“The science of physiognomy, indeed, with which these remarks are connected, may probably never be susceptible of very great accuracy, or extent, through our incapacity of disentangling perfectly the infinitely complicated, or of discriminating with nicety the infinitely fine lineaments, either in the form of the head, or the expression of the countenance, which indicate the character of the mind. Perhaps its pretensions have in some instances been already carried too far. Some great outlines, however, there are which cannot be easily mistaken, and which to an attentive observer of nature, may furnish general principles that may often be applied, with considerable certainty, in judging of the qualities of the understanding and the heart.

“From the preceding observations it may be inferred, that whatever differences anatomists have discovered between the skull of a Laplander, and that of a German or Hungarian, between that of a Portuguese and of a negro of Congo or Mitomba, of a Tartar and an inhabitant of the Mogul empire, fact and experience have amply demonstrated

the power of the various causes both physical and moral which have been mentioned, to operate material changes in the form of this part of the human skeleton, and to create these distinctions."

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### EFFECTS PRODUCED BY THE STATE OF SOCIETY - AND MANNER OF LIVING.

"All will grant, that climate exerts its full influence, and produces its most deteriorating effects in a savage state of society; and that these effects are, in some degree, corrected by the arts and conveniences of civilization. Hence, the peculiar character and habits of society, in which men are educated, and the modes of living to which they are either addicted from choice, or compelled from necessity, tend to create many differences in their complexion, their figure, the form and expression of their countenance, and in their whole aspect.

"The hardships in the condition of savage life, tend to weaken and exhaust the principle of vitality. Their food is often scanty and meagre, wanting that succulence and nourishment, which give freshness to the complexion, and vigour to the constitution. The uncertainty of their provision, sometimes, leaves them to languish with want; and, on other occasions being furnished with a superfluity, they are tempted to overstrain themselves by a surfeit. Exposure to the inclemences of the weather, negligence of appearance, want of cleanliness, bad lodging and poor diet, are always seen to impair the beauty of the human form, and the clearness of the skin. Thus the features of all savage nations will be coarse and hard, and their persons less robust and athletic than those of men in civilized society, who enjoy its advantages with temperance. Finally, their entire inattention to the cleanliness of their persons and their huts, and their irregular habits generally, all have their influence to heighten the disagreeable duskiness of their colour, and to render their features coarse and deformed.

"As a state of savagism increases the injurious influence of climates which are unfriendly to the complexion, or fine proportions of the human constitution, so civilization, on the other hand, by its innumerable arts and conveniences, contributes to correct that influence. The comfortable protection

of clothing and lodging, the plenty and nutritious qualities of food, the skilful means of preparing it for use, and rendering it more healthful, a country freed from noxious effluvia and subjected to cultivation, the constant study of elegance, with improved ideas of beauty for the human form, and the continual effort made to approximate this standard, in ourselves, or to form our children to it by a proper culture, give an immense advantage in this respect, to cultivated society over savage life.

“National changes and manners, however, whether moral or physical, usually advance by almost imperceptible gradations. Many centuries elapsed, before Europe was able to raise herself to her present refinement, from the rudeness of barbarian manners which overspread that portion of the globe, after the fall of the Roman empire. Besides, the poor and labouring part of the community in every country, are usually more dark in their complexion, and more hard in their features, than persons of better rank, who enjoy greater ease, and more liberal means of subsistence. They want the delicate tints of colour, the pleasing regularity of features, and the elegant and fine proportions of the person so frequently seen in the higher classes. Many exceptions undoubtedly there are ; as luxury and deformity may disfigure the one ; and a fortunate coincidence of circumstances may give a happy assemblage of features to the other. Notwithstanding, these exceptions will not invalidate the general observation. But, of all people the ancient Greeks appear to have best understood how much it is in the power of manners to improve the beauty of the human person, and to increase the vigour of the human constitution. To these ends were directed many of their customs, a large portion of their legislative wisdom, and even of the philosophy of their schools, and the whole system of their athletic exercises.

“Mental capacity, which is as various as the human physiognomy, is equally susceptible of improvement, or deterioration, from the state of society, and the manners and pursuits which may form the character of any people. The body and mind have such reciprocal influence upon each other ; that we often see certain peculiar powers, or tendencies of the rational faculty, immediately connected with certain corporeal forms. And whenever the moral, not less than the physical causes, under the influence of which any people exist, have produced any visible effect on the form and expression of the

countenance, they will also be found proportionally to affect the operations of the mind. Poetry, eloquence, and philosophy seldom arrive at their highest perfection together ; not because the mind of man does not at all times possess the same endowments from nature ; but, because in the progress of society new objects arise, and new combinations of ideas are formed, which call into exercise different faculties of the soul. And as the coarsest features and the harshest expression of countenance, will commonly be found in the rudest states of society, so the mental capacities of men in that condition, will ever be proportionably weaker than those of nations who have made any considerable progress in the arts of civilization."

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#### DIVERSITY OF CLIMATE AND COMPLEXION IN TROPICAL AFRICA.

"I shall now treat of the climate and colour of the inhabitants of the tropical zone of Africa, which are not uniform. The complexion of those of the western coast is of a deeper black than that of those of the eastern. The two principal varieties, prevailing from the northern tropick to the Cape of Good Hope, are the negro and the Caffre. The Caffre prevails chiefly towards the southern angle of the peninsula, and along the southeastern side, distinguished, however, by several varieties of shade, occasioned by the causes which have been already suggested. The negro, which is the blackest colour of the human skin, prevails over the greatest portion of the region between the tropicks, but becomes of a more jetty hue as we approach the western coast. The cause of the great difference between the eastern and western sides of Africa, will be obvious to those who consider the course of the tropical winds, and the extreme heat they must collect from the immense tracts of burning sands which they traverse in passing over that continent in those latitudes, where it spreads itself out to the greatest breadth.

"The winds under the equator, following the course of the sun, reach the eastern coast after blowing over the Arabian and Indian seas ; where the countries of Aian, Zanguebar, and Monomotapa, receive their breezes greatly tempered by that vast expanse of waters. But, arriving at Guinea, and the neighbouring regions, after having traversed three thousand miles of sand, heated by a vertical sun, they glow with

an ardour unknown in any other portion of the globe. Hence we see in these countries, lying in that part of the zone, where the continent is widest, and consequently hottest, the natives are distinguished by complexion of a deeper jet, and by more deformed features than those on the southern side of the equator, on the coasts of Congo, Angola, and Loango. And, indeed, the intense heat which in this region, produces such a prodigious change on the human constitution, equally affects the whole race of beasts and of vegetables. All nature bears the marks of a powerful fire. As soon as the traveller leaves the borders of the few rivers which flow through this tract, where he sees a luxuriant vegetation, the effect of moisture combined with heat; he immediately enters on a parched and naked soil which produces little else than a few scrubby bushes, and dry and husky plants. And the whole interior, as far as it has been explored, is represented to be a desert of burning sand which often rolls in waves before the winds. The negro, therefore, is not changed in a greater degree from the Caffre, the Moor, or the European, than the laws of climate, and the influence of manners, as they have been already illustrated, might lead us to expect."

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#### THE IDENTITY OF MAN, ESSENTIAL TO OUR PRINCIPLES OF MORAL PHILOSOPHY.

"The present subject will serve to show, that a just philosophy will always be found coincident with true theology. The denial of the unity of the human species tends to impair, if not entirely to destroy the foundations of duty and morals, and in a word of the whole science of human nature. No general principles of conduct, or religion, or even of civil policy, could be derived from natures originally and essentially different from each other, and, afterwards, in the perpetual changes of the world, infinitely mixed and compounded. The principles and rules which a philosopher might derive from the study of his own nature; could not be applied with certainty to regulate the conduct of other men, and other nations, who might be of totally different species, or sprung from a very dissimilar composition of species. The terms which one man would frame to express the ideas and emotions of his own mind, must convey to another a meaning as different as the organization of their respective natures. But,

when the whole human race is known to compose only one species, this confusion and uncertainty are removed, and the science of human nature in all its relations, becomes susceptible of system. Thus the principles of morals rest on a sure foundation.

“We may derive an argument in favour of human identity from the consideration, that there are varieties among the children of the same family. Frequently also we see in the same country, individuals, resembling every nation on the globe. Such varieties prove at least, that the human constitution is susceptible of all the modifications which exist among mankind, without having recourse in order to account for them to the unnecessary hypothesis of their having existed from the beginning different, original species of men. It is not more astonishing in itself, or out of the order of nature, that nations, sprung from the same stock, differ, than that individuals should differ. In the one case we are assured of the fact from observation; in the other, we have reason to conclude, independently of the sacred authority of revelation, that from one pair have descended all the families of the earth.”

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### THE COMPLEXION OF THE WHITES AS REALLY A PHENOMENON AS THAT OF THE BLACKS.

“The doctrine of human identity, rightly understood, presents no greater difficulties to account for the *complexion* of the blacks than of the whites. The innumerable peculiarities and varieties that exist among our race, would serve *equally* to show, that the *blackest negro* upon earth was the descendant of Adam as well as the *fairest European*. Should some exalted, celestial messenger wing his way to our world, and view the different tribes, and diversified complexions of the great human family, he might be at a loss to tell the peculiarity which would present the greatest difficulty for him to account for the same, on rational principles, except he were instructed as to the nature of their causes, and the circumstances of the origin of the species.

Let me ask, What is the grand reason, that the present subject is involved in *mystery* in the minds of many? Surely it is, that they do not view the diversified degrees of complexion as they really are; but merely contrast the *white*

*man* and *black man* as existing under the circumstances of the same climate and country. Would they duly consider the innumerable shades of difference in the white, in the brown, in the copper, in the swarthy, and in the black complexion, the difficulties would be greatly removed.

Another reason, probably, is the mistaken notion concerning the *original complexion* of man. Many in temperate latitudes, conclude, that Adam must have been formed a *white man*, from the mere circumstance, that they see many of a fair cast all around them; and then imagine, the dark complexion of some of the human race, must be involved in mystery; must be an *unaccountable phenomenon*. But, with as much consistency might a poor negro say, the first pair must surely have been made black, because I and my kindred are *all black*.

The fact is, Our first parents exhibited in their complexion, neither that of the whites nor the blacks, but the medium of these colours. This must surely have been the case, if the term *Adam* is indicative of red earth. A fair cast of the human skin does not resemble this feature so much as it does that of a whitened wall. Hence, the original complexion of human beings, is equally favourable to the *dark* colour as to the *light* among their descendants; their diversified circumstances as to climate, manner of living, &c. being considered.

Both the climate and the system of features of the inhabitants in the vicinity, where Adam and Eve were placed in their primitive state, would favour a *reddish* cast of the countenance, diffused not with a light feature, but dark tinge. And, as concerning the works of God it is written, 'In wisdom hast thou made them all,' so, somewhat similar to the above peculiarity must have been their complexion, as originated by the immediate forming hand of their Creator. Thus the difficulty of accounting for all the *diversities* and *extremes* of colour among their descendants, is greatly diminished, compared to what it would be had they themselves been placed in the garden of Eden, exhibiting the complexion either of a *white* or *black* man. The same arguments that would suffice to show how, from this their intermediate, characteristick features, favourable climate, state of society, manner of living, &c. would effect, in a retrograde course, the fairest complexion of human beings, would, by contrast, most effectually account for all the

different grades and peculiarities of the dusky and black that are exhibited among our species.

Suppose, that all the nations, who now dwell upon the face of the earth, might be classed into *fifty* distinct peculiarities as to the colour of the human skin, and that *no one* of them completely resembled the original. Let the question now be asked, Which of these would approximate the nearest? I would answer, if they should be placed in one line, our first parents would probably be stationed in the *middle*, having twenty-five on each side.—Let the shades of difference in the present human complexion, be a little more minutely marked, and divided into *five hundred* peculiarities as to their diversified number of features, what then might we rationally expect? My reply would be, to see two hundred and fifty stationed on Adam's right hand, and two hundred and fifty on his left.—But, suppose these differences should be discriminated in a regular gradation to the number of *ten thousand*, what would be their appearance, with their original progenitor placed among them according to his most probable resemblance as to features. Then, on the *one* side would be a rank extended of five thousand, terminating in the *fairest complexion* on the globe; and on the *other* side an equal extent, and by contrast the five thousandth, which would be the other termination of the line, would present the *deepest black* dwelling upon the whole earth.

Selected chiefly from Dr. Smith's Lectures:—Origin of language, and man a civilized being, from Rev. A. Campbell.

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### CONTRASTS.

|            |            |           |              |
|------------|------------|-----------|--------------|
| Ascend     | descend    | Contented | discontented |
| Benevolent | malevolent | Crooked   | straight     |
| Bind       | loose      | Debt      | credit       |
| Bold       | modest     | Diffident | confident    |
| Braid      | unbraid    | Few       | many         |
| Break      | mend       | Fidelity  | perfidy.     |
| Broad      | narrow     | Freeze    | thaw         |
| Careful    | careless   | Giant     | dwarf        |
| Cellar     | garret     | Hide      | find         |
| Cheerful   | melancholy | Health    | sickness     |
| Claim      | disclaim   | Industry  | idleness     |



|        |           |           |           |
|--------|-----------|-----------|-----------|
| Lead   | drive     | Pure      | impure    |
| Matter | spirit    | Quit      | hold      |
| Melt   | congeal   | Rest      | fatigue   |
| Mock   | revere    | Save      | destroy   |
| Motion | rest      | Shady     | sunny     |
| Noon   | midnight  | Sincerity | hypocrisy |
| Pale   | rosy      | Some      | none      |
| Peace  | war       | Wealth    | want      |
| Pious  | profane   | Whole     | broken    |
| Praise | dispraise | Wisdom    | folly     |
| Pretty | ugly      | Wound     | heal      |

HYMN,—CONVERTING GRACE. L. M.

*Tune,—Devotion, Antigua, &c.*

- 1 Did ever one of Adam's race  
Cost thee, my Lord, more toil and grace  
Than I have done, before my soul  
Could yield to thy divine control.
- 2 How great the pow'r, how vast the sway,  
That first constrain'd me to obey !  
How large the grace thou didst impart,  
That conquer'd sin, and won my heart.
- 3 Vile was my heart, deep plung'd in sin ;  
A dismal den of thieves within,  
Where ev'ry lust presum'd to dwell,  
The hateful progeny of hell.
- 4 A base apostate from my God,  
I trampled on the Saviour's blood ;  
I scorn'd his mercy, mock'd his pain,  
And crucify'd my Lord, again.
- 5 But lo ! the chief of sinners now  
Is brought before thy throne to bow ;  
Surely this mighty pow'r from thee,  
Can conquer all, that conquers me.
- 6 Hail, dearest Lord, my choicest love,  
By pity drawn from realms above ;  
I wonder at that grace of thine,  
That won a heart so vile as mine !

## ON EDUCATION.

The education of children must essentially devolve upon their parents. And will any parent plead, that he has no time to teach them? I would reply, if the course should be pursued which the Lord directs, this vain excuse would cease to be made. His direction is, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Teach *them*, that is, all those things relating to social, civil, and religious duties. But alas! precious, unimproved minutes, and hours, and days, are suffered to pass away by many a father and mother to an amount sufficient for the teaching of their children all the useful arts and sciences; and the important principles and duties of Christianity.—Perhaps some parents would offer as an apology their incapacity personally to instruct their offspring in a skilful and interesting manner. The inquiry naturally occurs, whether they may not be highly culpable for the not improving their talents? The art of teaching is an acquired attainment, as well as natural gift. And since momentous obligations are imposed upon parents, a variety of matter is exhibited in this little book, to aid them in the instruction of their children, as well as to gratify teachers and their scholars.

The present subject suggests the encouragement and the importance of a good and early education, which is the proper formation of the manners of children and youth. The morals of a child are formed in the domestick circle, at school, and from the manners of society generally. Education in its extensive import, embraces physical, mental, and moral instructions, exercises, and attainments. To aid parents in the proper management of their children so that they be not of the character of the immoral, but attain a good education, is the object of this discourse.—And now let the interrogation be answered, How shall this important and desirable end be attained?

*Seasonable and circumspect deportment* on the part of parents, is highly important. Impressions salutary or baneful both in their nature and tendency, are made upon the mind of a child at a very early age. Even before an infant is capable of walking, its intellectual and moral character begins to form and develop. Whilst at the breast it is constantly noticing the eye, the features, and the conduct of its mother, and is

then imbibing her spirit, and participating in her morals. And, indeed, the deportment of every member of the family, whether old or young, exerts an influence either favourably or unfavourably in forming the peculiarity of its disposition, which will characterize its temper and manners during life.

How guarded then should the ways of parents, of children, and domesticks be, when in the presence of a little child. Take care, mother, how you fret and scold, for your babe sees and hears you.—Father, beware, and govern your household with circumspection. Suffer not any of the members of your family to exhibit scenes of jargon and discord. Let not the social circle be a theatre for the manifestation of all kinds of hateful passions, of confusion, and every evil work, lest they do an incalculable evil to the infant in the cradle.

*Judicious, parental government* is highly conducive to a good education.—The proverb, “Just as the twig is bent, the tree’s inclined,” is designed to show, that very early to manage children aright, is of vital importance. Is infancy metaphorically the time of spring? How just the comparison! “The alternate sunshine and shower, and shifting breezes of a vernal day, are fit emblems of the rapid transition from smiles to tears, from playfulness to fretfulness in the young being. And, as the spring gives promise of the flowers of summer and the fruits of autumn, so does infancy exhibit those traits out of which we picture the youth and future man. Exuberance is indeed the leading characteristic both of the age and the season; hence a watchful care is required of those who would superintend the growth in either case, to repress rank luxuriance, and give to the several parts in the economy of each, that bias and direction which it is desired they should take at a more advanced period. Noxious weeds are now to be destroyed, either by immediate eradication; or, if this should endanger the germs of useful plants near them, they must be more gradually restrained in their growth, until they finally wither and decay. And so is it with the more evil propensities of human nature: they must be early checked in their display, until by quiescence they cease to possess a dangerous activity;” and the noble, active principles, implanted in the constitution, must receive tender culture, and derive all suitable aids and opportunities to be developed.

I would now remark to parents who would promote the comfort and good morals of their children, that they should be very careful respecting the hour of the waking, the rising,

and dressing of a little child, and, if possible, render it pleasant. Indeed, its disposition, or its conduct during the day, is greatly affected by this one circumstance.

A little child should not be teased by any of the older members of the family. The practice of certain individuals who amuse themselves by vexing small children, is highly injurious, and should not be indulged. Their gratification in view of the childish perplexities which they occasion, is at the expense of the peace of the little one, and of creating a peevish temper. I will relate a fact which came under my own observation.—A certain brother was fond of trying the feelings, and of exciting disquiet in the bosom of his little sister who was of a very pleasant disposition. The father used to remonstrate against the practice, and the mother would reply, *Why, he loved her.* But both parents were afterwards convinced, that this indulgence was the means of souing her temper, and of producing irascible manners.—Another anecdote. A mother offered her little child a piece of cake, and it asked for a larger piece. Some present laughed, and vexed it much. At another time it wanted a large piece of bread, at which several present with laughter sneered, and one presented the whole loaf to excite its rage. And, in a word, such traits of procedure being tolerated, transformed that once lovely little being into an ireful, wretched object, and petulant tyrant.

In opposition to such conduct children should be early restrained from evil, and taught patience, and self denial. Says the Journal of Health, "What is granted to a child, must be conformable to its wants, not to its demands. If you wish to render a child truly miserable, you have but to accustom him to obtain every thing he wishes, since his desires constantly increasing with the very facility of gratifying them, you will be compelled, from mere inability, finally to refuse; and this very refusal to which he is unaccustomed, will cause him more pain than the privation of what he desired. At first he will want your cane, then your watch, then the bird which he sees fly past the window, then the star shining above him:—Indeed, he will desire to have all that he sees. Unless you be a deity, how can you satisfy him." Alas! except parents accustom their children to be denied the things that are not suitable to be granted, what miserable beings must they be, as they grow up, and mingle with society. How disqualified to meet, or to endure with

compose the various evils, with which the life of every human being is assailed.

Children should be encouraged, and a spirit of cheerfulness cultivated during their infantile years, in opposition to the pitiable habits of whining and crying, which disfigure their features, and beget a spirit of peevishness, fretfulness, and irascibility. And those parents who are so foolish as to be frequently either coaxing or scolding at their little ones, are verily guilty in these respects. Such conduct is as useless, as it is unbecoming the parental character. "Mothers, can you not teach your children the art of doing good, and fire their bosoms with laudable animation? It is only to aid by your example as well as precepts the developement of the noblest faculties of your children—the affections, reason, conscience; while you repress as much as possible, the selfishness of animal instinct—of appetite. Begin early. You have the key of their affections:—open their little hearts to sweet impressions of love, which is benevolence. Never hire them with *money* to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for *you*, because they *love you*. Give gifts to your children as often as you think best; but never *pay* them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward."

Does any parent wish to know in what the art of governing children consists? I would reply, not in promises or threatenings, but in consistent conduct:—in feeling and speaking with *authority* and *affection*, whenever you impose a command.

A good education implies suitable attention to the *physical constitution, the intellectual instructions, and religious culture* of a child. As every human being is possessed of an animal frame, of intellectual and moral capacity, so a little child should receive such treatment as to render these of a character vigorous, intelligent, and upright. To promote the health of small children, simple diet and abundant exercise are prerequisite. To suffer infancy to partake of such strong food as is suitable to manhood is unnatural; and to accustom an infant to sedentary habits, is in several respects highly injurious.—The practice of parents, sending their little ones to school, to be confined for three hours in the forenoon, and three in the afternoon, should no longer be pursued, nor tolerated. Until children are capable

of attending to writing, geography, arithmetick, or some other studies which require some change of position and movement of the body, the teacher should permit them to amuse themselves the chief of the time during the hours of school in another room, or else in the open air. One third of the time at least of a child's waking hours should be spent in active bodily exercises, so as to promote a healthy and vigorous constitution. And to this end the corporeal manœuverings in the infantile training, such as marching, natural geometry, and prepositions, &c. should not be discontinued, but increased with great variety so as to give additional interest. At proper intervals they might be introduced into all our common schools with great advantage, as they are so well adapted to amusement, to instruction, and to graceful movements of the different parts of the human body by reason of their diversified and systematick exercises.

As to intellectual instruction, of two things highly important I am fully convinced. The one is, that children should be taught at an earlier period than they generally have been:—the other, that when parents or teachers commence their instructions, sufficient attention is not paid to first principles. There is a great deficiency as to the explaining of the first rudiments of any art or science, and also as to simplicity of illustrations. And, indeed, with many the great object appears to be, to have the child learn mere words, rather than to communicate to him useful ideas:—to have him repeat a certain number of lessons, rather than to elicit thought and conversation on the subjects of recitation. The infantile or Pestalozzian plan is highly propitious in these respects, as the little one is taught to think, to converse, and its mind stored with important facts. As yet it will not be denied that spelling, reading, and habits of study are in a state of imperfection in the infant schools.

As to the morals of children, parents must take heed respecting the companions with whom they associate, lest the object of their useful instructions be defeated. The age, the capacity, and the peculiar circumstance of a child should ever be considered, whenever we attempt to teach the doctrines and duties of religion. To have our little ones constrained to attend family devotion late in the evening, when they are fatigued and sleepy, is a custom unnatural, and tends to impress their minds unfavourably respecting the principles of Christianity. The irksome task of a long and

almost unintelligible, catechetical lesson is no less injurious. A morose temper, manifested on such occasions by a father or a mother, is in itself, and in its effects, a lamentable evil. So then may we that are parents attend to our domestick, religious duties and communications in season :—let them be of a nature not difficult to be understood ; but in all respects adapted to the capacities and peculiarities of our dear children.

*Parental morality* should not be wanting in the educating of children. As actions are said to speak louder than words, so example exerts an influence more efficient than precepts. How important then, that the morals of parents comport with their reasonable commands, and not be put asunder to defeat the object of their wholesome instructions. “Thou that teachest another, Do not steal, dost thou steal?” I would add, Thou that teachest a child not to lie, dost thou equivocate, and utter in its presence notorious falsehoods? If the little one ask for sweetmeats, or cakes, shall the mother say, she has none, or there are none, when that child is confident there are, and knows the place where kept? When about to administer a dose of medicine, and a son or daughter hesitates, saying It is bitter, shall any parent reply, It is not? or should they not frankly say it is, therefore you must take it quickly? If a neighbour would borrow money, or any utensil for his use, shall any father say in the presence of his children, he has none, when they are fully satisfied he has? In a word, shall parents be guilty of lying, cheating, backbiting, profanity, and almost every other vice, and that in the presence of their children, and then sanctimoniously caution them against the commission of these vices?

Parents, let us beware, lest we merely point to our children the paths of virtue, of godliness, and heaven, whilst our actions by their practical and fatal influence, are inevitably leading them in the ways of vice, of ungodliness, and hell. What inconsistencies, what ruinous effects, what appalling scenes will the day of judgement reveal in relation to parental conduct! How many parents will then stand aghast, and be amazed with indescribable consternation, when they shall witness the utter unfolding of the ruinous consequences of their wretched examples on the minds and morals of their once dear children!

Having pointed out some things implied in a good education, let us now attend to the encouragement and the importance of this great object.

Passing the manifold, weighty considerations in view of parental and filial affection,—of moral obligations and responsibility,—I would suggest a few thoughts in relation to the reasonableness of the duty.

It is much easier for parents to bring up their children aright than it is to manage them wrong. As the ways of wisdom are those of pleasantness, and the way of transgressors is hard, so to train up a child in the ways of obedience, of order, and virtue, is attended with far less difficulties than to suffer him to go on in the paths of disobedience, of confusion, and vice.

The comfort of parents themselves is closely connected, and deeply involved in a good education respecting their children. What a lovely sight! and what satisfaction to the heads of a family, to see their household well regulated, and their offspring properly disciplined, and instructed! A prospect truly harmonious and endearing!—But alas! how frequently is that parent's heart wrung, who has to witness the evil communications of his sons and daughters, growing up in gross ignorance, shameless impudence, and every species of immorality. What a consolation to Elkanah and Hannah of old, to behold the good manners, evinced in the daily deportment of their son, Samuel! How cheering to observe his filial obedience and piety!—And what a melancholy sight! what distress, piercing the heart of Eli, being constrained to be informed of the immoral conduct of his sons!

The happiness of children also even in this life, depends very much on the manner of their education, whether good or bad. If they be early taught obedience and habits of temperance; rendered intelligent and virtuous, they will escape many of the miseries of this wretched world, and participate in its lawful enjoyments, and in the joys of religion, flowing from the gracious smiles of their reconciled God.—On the other hand, the child of disobedience, of unrestrained passions—brought up to every kind of indulgence, and unaccustomed to deference to others, is most effectually prepared to be wretched.

Suffer me to state a case. A physician is called to visit two children violently afflicted with a raging fever. To the one the affectionate and faithful mother from time to time administers the medicine, saying, my dear child, you must take it, though bitter, if you would get well.—The dose truly nauseous is repeatedly swallowed:—shortly the disease yields



to the force of medicine, and at length the child is restored to health, and to be a solace to its distressed parents.—Now mark the contrast. The other child was never accustomed to be refused any thing, nor taught the lesson of selfdenial. The father and mother attempt in vain to persuade, to deceive, and then to force down the medicine. Their little son struggles against them—cries aloud—and goes into a rage. His fever is greatly excited, and his system equally debilitated. Such efforts rendered fruitless, are frequently made, and the child, the darling of the family, an only son, dies. The physician, hearing the sad news, heaves a sigh, and in silence exclaims, O the importance of a good education.—How prosperous and happy was Samuel, the son of Elkanah—how miserable, the sons of Eli.

If we contemplate old age, the present subject will appear with an enlivening aspect. The desirable effects of a good education are visible even in the decline of life. How interesting the countenances of those aged persons, to whom early and judicious attention was paid, respecting their physical, mental, and moral instructions and attainments.

But the blessings of a good and early education, are not circumscribed by time; they are extended, and developed in eternity. The child who is faithfully and judiciously instructed, during the periods of infancy, and childhood, and youth, will have a more expansive mind on this account; and be capacitated for greater advances in knowledge, in holiness, and blessedness, for ceaseless ages.—Parents, the thoughts of a peaceful, dying hour, and joys that are eternal, as it respects our children or ourselves, should be a constant excitement, to train them up in the way they should go.—Mother, be diligent, and wisely improve your minutes, if you have any tender feelings for the welfare of your little ones.—Surely no father who is worthy of that name, will be deficient on his part, and daily neglect the dearest interest of his children both for time and eternity.

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#### CONTRASTS ILLUSTRATED.

*Acquit*, to set free, to clear from the charge of guilt, to absolve; to clear from any obligation

*Condemn*, to find guilty, to doom to punishment; to censure, to blame; to show guilt by contrast.

*Benevolence*, disposition to do good, kindness; the good done  
*Malevolence*, ill will, inclination to hurt others; malignity  
*Civilized*, reclaimed from savageness or brutality; cultivated

*Savage*, wild, uncultivated; untamed, barbarous, uncivilized  
*Diligent*, constant in application; assiduous; not idle  
*Slothful*, idle, lazy, sluggish; averse from labour; indolent  
 not engaged, dull of motion, inactive

*Early*, soon with respect to something else; soon, betimes  
*Late*, slow, tardy, long delayed; last in any place, &c.

*Faithful*, firm in adherence to the truth of religion; loyal;  
 honest, without fraud; observant of compact or promise

*Unfaithful*, perfidious, treacherous; impious, infidel

*Generous*, noble of mind; open of heart, liberal, munificent

*Penurious*, niggardly, sparing; not liberal, sordidly mean

*Hospitable*, giving entertainment to strangers; kind to strangers

*Inhospitable*, affording no kindness nor entertainment to strangers

*Industry*, diligence, assiduity

*Idleness*, laziness, sloth, sluggishness; omission of business

*Just*, upright, equitable; honest; exact; virtuous

*Unjust*, iniquitous, contrary to equity, contrary to justice

*Kind*, benevolent, filled with general good-will; favourable

*Unkind*, not favourable, not benevolent nor munificent

*Liberal*, not mean; becoming a gentleman; munificent, generous, bountiful

*Illiberal*, not noble, not ingenuous, not generous, sparing

*Meek*, mild of temper, soft, gentle

*Haughty*, proud, lofty, insolent; arrogant, contemptuous

*Noble*, one of high rank; worthy, great, illustrious

*Ignoble*, mean of birth; worthless, not deserving honour

*Open*, unclosed, not shut; plain, apparent; clear

*Shut*, closed, not open; enclosed, confined; excluded

*Patient*, having the quality of enduring; calm under pain or affliction; not easily provoked; not hasty nor revengeful

*Impatient*, not able to endure; incapable to bear; furious with pain; eager, ardently desirous; not able to endure delay

*Quiet*, rest, repose, tranquillity; to calm, to lull, pacify

*Disquiet*, uneasiness, restlessness; vexation, anxiety; to disturb, to make uneasy; to vex, to fret

*Righteous*, just, honest, virtuous; uncorrupt, equitable

*Unrighteous*, unjust, wicked; sinful, bad; not righteous

*Sociable*, fit to be conjoined; friendly, familiar; inclined to company; conversable

*Unsociable*, not kind; not communicative of good; not suitable to society

*Teacher*, one who teaches; an instructor; preceptor; a preacher, one who is to deliver doctrine to the people

*Learner*, one who is yet in his rudiments; one who is acquiring some new art or knowledge

*Undaunted*, unsubdued by fear, not depressed

*Timorous*, fearful, full of fear and scruple

*Virtuous*, morally good; chaste; efficacious, powerful

*Vicious*, devoted to vice; not addicted to virtue

*Wisdom*, sapience; the power of judging rightly, prudence

*Folly*, want of understanding; criminal weakness

*Young*, being in the first part of life; not old; weak

*Old*, past the middle of life; not young; of long continuance, begun long ago; not new; ancient, not modern

*Zealous*, ardently passionate in any cause

*Lukewarm*, moderately or mildly warm; indifferent, not ardent; not zealous

## HYMN FOR THE TUNE "SOLICITUDE," OR THE LORD WILL PROVIDE

- 1 Though troubles assail, and dangers affright;  
Though friends all should fail, and foes all unite;  
Yet one thing secures us, whatever betide;  
The promise assures us, the Lord will provide.
- 2 The birds without barn or storehouse, are fed,  
From them let us learn to trust in our Head:  
His saints, what is fitting shall ne'er be denied,  
So long as it's written the Lord will provide.
- 3 We all may, like ships, by tempests, be tost,  
On perilous deeps, but shall not be lost;  
Though Satan enrages the wind and the tide,  
Yet scripture engages the Lord will provide.
- 4 His call we'll obey, like Abra'am of old,  
We know not the way, but faith makes us bold;  
For though we are strangers we have a sure guide,  
And trust in all dangers, the Lord will provide.

- 5 When Satan appears to stop up the path,  
And fills us with fears, we'll triumph by faith;  
He cannot take from us, though oft he hast tried,  
This heart-cheering promise, the Lord will provide.
- 6 He tells us we're weak, our hope is in vain,  
The good that we seek we ne'er shall obtain;  
But when such suggestions our graces have tried,  
This answers all questions, the Lord will provide.
- 7 No strength of our own, or goodness we claim,  
Our trust is all thrown on Jesus' own name;  
In this our strong tow'r, for safety we hide,  
The Lord is our power, the Lord will provide.
- 8 When life sinks apace, and death is in view,  
The word of his grace shall comfort us through,  
Nor fearing nor doubting with Christ on our side,  
We hope to die shouting, the Lord will provide.

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#### HYMN FOR THE TUNE "TRANQUILLITY"

- 1 Away, my doubts, begone, my fears,  
The wonders of the Lord appear,  
The wonders that my Saviour wrought;  
O how delightful is the thought!
- 2 The wonders of redeeming love,  
When first my heart was drawn above;  
When first I saw my Saviour's face,  
And triumph'd in his pard'ning grace.
- 3 Pursue my thoughts, this pleasing theme,  
'Twas not a fancy nor a dream;  
'Twas grace descending from the skies,  
And shall be marv'llous in my eyes.
- 4 Long had I mourn'd, like one forgot,  
Long had my soul for comfort sought,  
Jesus was witness to my tears,  
And Jesus sweetly calm'd my fears.
- 5 He cleans'd my soul, he chang'd my dress,  
And cloth'd me with his righteousness;

He spoke, at once my sins forgiv'n,  
And I rejoic'd as if in heav'n.

6 How was I struck with sweet surprise.  
While glory shone before my eyes!  
How did I sing from day to day,  
And wish'd to sing my soul away!

7 The world with all its pomp withdrew,  
'Twas less than nothing in my view;  
Redeeming love was all my theme,  
And life appear'd an idle dream.

8 I gloried in my Saviour's grace;  
I sang my great Redeemer's praise;  
My soul now long'd to soar away,  
And leave her tenement of clay.

9 The pow'rs of hell in vain combin'd  
To tempt or interrupt my mind;  
I saw, and sung in joyful strains,  
The monster Satan held in chains.

10 These are the wonders I record,  
The marv'llous goodness of the Lord;  
O for a tongue to speak his praise,  
To tell the triumphs of his grace!

### TEMPERANCE.

The proverbs of Solomon are not only many, but they evince superiority in point of excellence. The subjects are so manifold and appropriate, and of a nature so interesting as to comport with the character of that person who by way of eminence, is styled the wise man.—And as they are worthy that noted personage, the royal preacher and king of Israel, so they may be considered specimens of an author, endued with extraordinary wisdom. In view of their diversity and reference to man they relate to his sensitive, intellectual and moral nature; and to his private, social, civil and religious standing in the community. Individuals and families, societies and nations, in all their diversified relations, are made topicks of proverbial remark. Worldly concerns, virtue and

vice, objects human and divine, things temporal and eternal, are presented to the mind of man in a striking light by the maxims of proverbs.

The words which are selected as the foundation of this discourse, have reference to man as a human being existing in two natures, united in one person. Viewing our race in this compound manner, and witnessing both the wisdom and folly of their ways, says Solomon, "The righteous eateth to the satisfying of his soul."

But what does the term, righteous, designate, as used in this affirmation, which has no particular connexion with the other proverbs, contained in this chapter? I would say, its most obvious import is, The man that does right. Whoever he be, who in the participation of his daily food, consumes that portion which reason, aided by experience and careful observation, would dictate to be necessary, and the most highly beneficial for the whole compound nature of man.

And now what must be implied in the phrase, "Eateth to the satisfying of his soul?"—We can readily see, that the eating to the satisfying of the body, or the satiating of appetite, is not always to be considered a safe rule to determine what quantity of food would be the most useful.

Another query may now arise.—Did not the Lord make man, and endue him with all the active principles of his nature both bodily and mental? And did he not on the completion of his creative works, pronounce, concerning every thing which he had made, "Behold, it was very good." He did.—And doubtless in the primeval state of man, both reason and appetite were harmonious:—mental views and the sensations of the body from taste, were in unison. But, in consequence of the fall of our first parents, and the evil customs and excessive indulgences of their apostate offspring, the human passions and appetites are become irregular and vitiated. Yet, notwithstanding their perversion, arising from their enervate, disordered state; and from evil habits contracted by sinful gratifications as the result of a yielding, wicked heart; perception and memory, reason and conscience, exhibit the remains of fallen greatness, and point out to man in his degraded condition what ought to be done. This fact is evinced in the words selected, which call upon me to attend to the subject of temperance in the receiving and enjoying of our daily food.

"To the question, What quantity of food is best adapted to

the preservation of health?—no satisfactory answer can be given, without a reference to the habits, occupation, and age of each individual; the degree of health he enjoys, as well as to the season of the year, and other circumstances. As a general rule, it will be found, that those who exercise much in the open air, or follow laborious occupations, will demand a larger amount of food than the indolent or sedentary. Young persons, also, commonly require more than those advanced in years; and the inhabitants of cold, more than those of warm climates. We say this is a general rule; for very many exceptions are to be found in each of these particulars. Thus, we not unfrequently find that one individual requires more food to support his system than another of the same frame of body and trade, and who partakes of the same degree of exercise. In fact, one person will support his strength, or even become more robust upon the same quantity of food, which will occasion in another, debility and emaciation.

“If we refer to the brute creation, which are guided in this respect by an instinct which but rarely errs, we find that one horse requires more food than another of similar age and size, and with the same degree of exercise; and, if his accustomed quantity be diminished, he will become thin and spiritless. The same is true, also, in respect to other animals.

“Few appear, however, to be aware of the important fact, that the body is nourished, not in proportion to the amount, or even the nutritious qualities of the food which is consumed, but to the quantity which the stomach actually digests.—All beyond this, disorders the stomach; and, if the excess be frequently indulged in, the latter becomes finally incapable of converting into nutriment even a sufficiency for the support of the system. Most persons act as though the strength, vigour, and health of the body, rise in proportion to the load of food they are capable of forcing daily into the stomach; and hence, overfeeding is the common error, at least in our own country. A slight deficiency of food is, however, far less injurious than too great an amount. The old maxim, ‘If health be your object, rise from the table before the appetite is sated,’ is founded in truth; and though the Epicure will sneer at it, yet were he wisely to adhere to it, he would save himself from many a gloomy hour of pain and suffering.

“It is surprising, how often the stomach, within a very short space of time, may be artificially excited to a renewed desire for food. The man, however, who eats under such

circumstances, must not be surprised at his uncomfortable feelings and frequent ailments. He has scarcely more right to expect health and long life, than the individual who would attempt to nourish himself with poison."—*Journal of Health.*

Having made these preliminary remarks, I shall proceed to show the importance of our being temperate, whenever we eat for the sustenance of life, or the invigorating of our mortal frames.—And this will the more clearly be seen, if we consider some of the inconveniences and sad evils, arising from intemperance in the partaking of our customary food.

Whoever eats to excess, gratifies the cravings of the enemy of healthiness.—The importance of the preservation and the promotion of bodily health every person will grant, since all the other comforts of life are so nearly allied, and so much dependant on the existence and continuance of this one blessing. That a healthful constitution is frequently the gift of nature, and that animal life must be cherished by sustenance, derived from the products of the earth, none will deny.—That gluttony is injurious to health, as well as want or pinching hunger, all will readily acknowledge. And that the healthful state of the bodies of all mankind, is more or less affected, in consequence, and in proportion to their eating to excess, will not be disputed.

What then ! Suppose that a person daily eat but a little too much ! Why, surely he does himself comparatively little injury.—But alas ! what a sad amount would these incidental and continued evils make, were they enumerated for a year, or during a life of many years ! What a tax upon the health of a human being ! And how many of our fellow mortals continually do themselves an injury in this manner, aside from the multitudes who have prostrated in the dust this inestimable blessing.

Another remark relative to this particular :—The man who does right in the participation of his daily meals, will not only refrain from excess, but will abstain from the partaking of so many kinds of food at once, as he is conscious will be detrimental to the healthful state of his corporeal nature. The physician frankly tells his patient and friends, that the habits of living in this voluptuous age, do greatly enervate the animal frame, and even undermine the firm constitutions of thousands. He will grant, that many are infirm, or in a feeble state of health, notwithstanding all their prudence. But still he insists, that a far greater number are weakly, or



their healthiness impaired, by their profuse living; especially because their stomachs are *constrained* to receive so many kinds of meat and bread, of vegetables and sauce, at one feast. And when he plainly and faithfully shall say to any person; You cannot be well, but will be complaining, unless you change your present course of voluptuous diet, and become abstemious; surely such a one will be temperate, if he put a just estimate upon his health.

Says Dr. Johnson, "Health is indeed so necessary to all the duties, as well as pleasures of life, that the crime of squandering it, is equal to the folly; and he that for a short gratification brings weakness and disease upon himself, and for the pleasure of a few years passed in the tumults of diversion and the clamours of merriment, condemns the maturer and more experienced part of his life to the chamber and the couch, may be justly reproached, not only as a spendthrift of his own happiness, but as the robber of the publick, as a wretch that has voluntarily disqualified himself for the business of his station, and refused that part which Providence assigns him in the general task of human nature."

Eating to excess deprives a person of much *sensitive* and *intellectual enjoyment*.—How often has it been the case, that mankind have satiated the cravings of an irregular appetite; instead of eating to the satisfying of the soul, or according to the dictates of a rational experience. And what has been the consequence? The painful result; that for hours afterwards, they have experienced sensations not joyous but grievous as a chastisement, for surfeiting the animal nature, and disregarding the nobler voice of reason. Hence, for the overloading of the digestive powers, and the imposing upon them the task of too heavy a burden, the natural effect is the punishment which ensues, arising from the state of uneasiness of both mind and body.

As a general remark I would say, that the man who is temperate at his meals, renders himself comfortable and cheerful; whilst the one who is intemperate, is uncomfortable and melancholy. And why this? Because the former does right; and the latter, wrong; therefore the Lord has so constituted those effects as the law of nature to human beings.

As man is a being of a compound nature, consisting of soul and body, so the union of these is so intimate, that they have constantly mutual sympathies; and the regularity or perfection of the one, or the state of irregularity, necessarily

has an influence upon the other. Moreover these reciprocal relations and effects extend to all the enjoyments or distresses of life. And when the corporeal system is diseased or enervated, the mind is debilitated, and prospects blighted. Even our lawful sensitive and intellectual pleasures become insipid in its dull and languishing state. Thus we may see, that man, by every act of gluttony, renders himself unhappy; degrades his animal nature; and sins against his own soul.

Respecting that class of mankind who do not experience the joys of religion, mental and corporeal enjoyments constitute the whole amount of their happiness. And shall this be diminished, and unhappiness spring up in its stead, by reason of intemperate indulgences in their daily repasts? Yes, thousands and thousands are at this day in our own land, distressed, afflicted with bodily pains and dejection of mind; because at almost every meal they eat too much. Do they need a physician, or medical aid? It is doubtless true, it would be highly proper for some friend to tell them, that they must be very abstemious for three or four meals at least, if not for three or four days; before they may expect to commence a convalescent state. And would they attain convalescence and its concomitant, cheerfulness of mind, they must obtain the mastery over a vitiated appetite by practising habits of temperance.

Whilst some persons are in so delicate a state of health from a feeble constitution, that their closest attention to their diet can scarcely exempt them from pain and dejection, how many are there who daily prostrate their sensitive and intellectual comforts in the dust by their repeated acts of excess in eating! They do almost continually render themselves uncomfortable to a greater or less degree by their being the more or less constantly intemperate. And shall I undertake to produce those passages of the sacred scriptures which relate to this point?—No: I appeal to facts.—And what would be wanting to substantiate my remarks, if I should only ask the experience of this audience? Would not their testimony be, that the satiating of the appetite, though it be not the eating to any great excess, is productive of unpleasant results? is accompanied with many evils bodily and mental? Would there not be one voice, that the eating to the satisfying of the soul, or the being strictly temperate, is the occasion of much sensitive and intellectual enjoyment; whilst occasional errors on the side of intemperance, deprive us of many plea-

asurable sensations, and delightful reflections? Yes, it would resound from every person. The truly and habitually temperate man has superiour advantages of being comfortable and cheerful to what the person has who is habitually, or even frequently, or occasionally intemperate.

Eating to excess proves a lamentable source of many *evil habits*.—In every instance that any person eats too much, the natural tendency is to evil; and by repeated acts of the same kind a proneness to some undue course is generated. Thus as occasional intemperance proves an enemy to cheerfulness, so let any one become accustomed to indulge in this excessive gratification; then stupor as to the body, and strange stupidity as to the mind, are the general result, or a kind of second nature. Hence, many persons frequently experience seasons of being dull, uneasy, of an unstable mind, irritable, and disposed to drowsiness, not knowing what ails them, when in fact the true reason to be assigned, is, they are in the practice of eating more than they ought: they are habitually intemperate. In a word to whatever evil habit, or vice, any one is naturally inclined, or peculiarly liable, into that, gluttony will push him headlong.

I might here remark, that excessive eating, and unseasonable meals, are a fruitful source of restless hours, and frightful dreams during the customary hours of rest. As to the frequency of dreaming there are various causes. In the multitude of business there are dreams; and a sickly body and melancholy temperament of mind, are peculiarly subject to those that are unpleasant. But the principal origin of corporeal uneasiness and perplexing thoughts in the time of sleep, must probably be attributed to the excessive and untimely participation of food. The stomach, having too great a quantity to digest according to its natural process, or not time sufficient, previous to the hour of retirement, sends up the fumes of its superabundant fermentation into the brain. What then! Dismal nervous affections. The body is agitated; and the mind shrouded with horrors. Sweet sleep, refreshing sleep, with her balmy wings, has fled from the direful scene to find a shelter under the roof, and a peaceful abode, in the repose of the temperate man. Imaginary, hideous forms are seen—disastrous journeys undertaken—dire plots discovered—some enemy is at hand—all is lost—and the most dread impending evils horribly threaten. And why all this alarm! Why are the consecrated hours of rest ren-

dered a curse? Why are the slumbers of midnight, assimilated to the lifting up of the eyes in torments in the region of darkness? To be plain, the chief reason and grand secret are, the individual eats too much. Gluttony, having afflicted him during the day, disturbs his peace, and becomes the avenger of his folly by night.

And shall I now be permitted to name the propriety and utility of the habit of early rising in the morning? Temperance is its warm friend and constant advocate; but intemperance, its frowning enemy and mighty opposer. Ah! says this ghastly monster, has morning come again? Must I arise, who have now just begun to dream of comfort? Is not this a hard case? Pray, grant me a little more sleep, a little more slumber.—But how different the language of temperance! What a contrast in her animating voice! With a serene and joyful countenance she exclaims, The birds of the air are up—the beasts of the field are about—and all the animals sportive, rejoicing to behold the returning dawn. And shall man be the only sluggard, or the only unnatural being of this lower world? No: let him awake, arise, and prepare to hail the approach of the glorious morning sun.

As many as are the comforts and advantages which might be named in favour of any person's rising with the dawn of day, so many distinct arguments might be adduced to show the importance of being habitually temperate. And would any avoid the various inconveniences bodily and mental, secular and spiritual, which are the necessary consequence of spending the early hours of the morning in sleep or slothfulness, let them take heed, and shun the very appearance of intemperance. Excess in eating during the day, or late meals in the evening, as a natural course, will produce unusual drowsiness, when all the sensibilities of a human being should be aroused into a state of animation. Yes, indulgences of this nature will, at such a time, render the man of activity a sluggard; and make the strong man weak, groaning under a burden too heavy to be removed.

But I must pass to notice another evil habit which is a confederate of excessive feasting. It is that of *idleness*, that parent of mischief, and offspring of intemperance. As a gluttonous person naturally stupifies his senses, so indolence comes in the train as the legitimate heir of this stupor. When the stomach is surcharged with food, there ensues a state of revery in the mind as a concomitant, sympathetic

effect. Then by a reciprocate act sluggishness pervades the corporeal frame, and sloth is the consequent, characteristic feature of its movements.—I purpose now to rest the force of this argument on a direct appeal to the more temperate class of the community; to those who incidentally or seldom are overtaken by the fault of excess at their meals. And I would inquire of such, does not your experience settle the point under consideration, and even evince, that, in every instance, the excessive participation of food engenders a degree of indolence, and a proneness to idleness? If you answer in the affirmative, then I would ask, what! what! must be the sad, the slothfully deleterious effects on those who are frequently enticed to eat too much, and who may justly be denominated gluttons? Alas! what a wretched tale would be told, what a melancholy picture presented, had we only an impartial narration of the dismal consequences and habits from the high circles of refinement and grandeur down to the vagrant in the street, the nuisance of society.

Perhaps an objection may arise in the minds of some of my audience, respecting the case of the pauper, who is the pest of those individuals and families, with whom he may happen to tarry. It may be thought, such a one cannot be justly accused of being a gluttonous person; as he occasionally endures pinching hunger, and experiences some difficulty at times to obtain food sufficient to satisfy the cravings of nature. Grant this. And now let us at once look at the contrast in his condition. At other times he has more than a sufficiency, and runs into an extreme by eating to excess. Thus, when he has a superabundance, he is liable to intemperance even to surfeiting. What then! Heedlessness and vagrancy of thought, sloth, and idleness. He is now the dupe of stupidity and indifference, lolls about, wherever he may be—lies down indecorously to indulge in the most degrading laziness—or strolls from place to place an idle vagabond. And such indeed is the case, the pestiferous origin of the shameless habits of many of the vagrants that infect our villages, and are cumbersome not only about our taverns, stores, and groceries; but the bane of private families, and of our publick streets.

The description of vagrancy and indolence in civilized communities, will apply with little variation to the habits of savage life. The aborigines of this country are at times

pinched with hunger for the want of food, so when from the chase or in any other manner they obtain an abundance, they are tempted to great excess at their feasts. Intemperate eating on such occasions, is their general practice ; and many become gluttons and gormandizers. Indolence now creeps along for its lawful prey—dulness and sullenness seize the mind—vacuity of thought possesses the countenance—and idleness becomes a characteristick trait in their manners.

Suffer me to make a passing remark concerning those persons in high life, whose habits are intemperate, and whose conduct, their legitimate result. Though they be not so disgraced, nor viewed so contemptible in the eyes of men as the vagrant in our streets, or the idle savage ; yet, in the sight of God they are no less inexcusable ; yea, he will hold them doubly guilty.

Before I pass from the present particular, I must add, that intemperance, and idleness, its general associate, do engender mischief, and originate plots for the perpetration of crime. The former may be considered as mistress and the latter her handmaid. They are so much akin by nature, that they have mutual deliberations, and are united in their conclusions ; for their very texture and spirit are averse to plan any good, and prone also to meditate evil. If all the injuries done to mankind, and crimes committed, were traced to their inbred origin, how many would be seen to have sprung from occasional and habitual acts of gluttony, and their deleterious effects on the human mind and body ! Alas ! what evil thoughts do they necessarily excite—what temptations spread, to ensnare the soul in an evil time !—What a predisposedness do they originate—what dangerous circumstances occasion, that persons either by premeditation or else unawares, should run into mischievous ways, or fall into grievous sins.

Whether we consider man as an individual, or in a collective capacity, on what dangerous ground does he tread ; if intemperance and idleness have tainted the air with their baneful poison. No person can spend his time idly and innocently ; and if a number of the slothful be collected together, they are greatly exposed and in jeopardy of having their unprofitable conversation corrupt each other's morals. When are the embryos of vice engendered ? when are schemes of mischief formed ? and plots of crime ? Surely when an individual, or a company of persons are unemployed. When the

corporeal frame is saturated with food ; and indolence renders time itself irksome. Those are the hours, in which idleness enlists her votaries, and prepares them to commit all those deeds of wickedness which have disgraced the very name of a human being.

Among the manifold instances which might be noted, I shall take only one example to show the intimate connexion there is between excessive eating in the participation of our daily food and other evil habits. As a precedent I have selected that which is called the intemperate use of ardent spirits. Suppose a man eats too much ; what then ? He becomes quite thirsty, and drinks an unusual quantity of some kind of liquid to quench his thirst. But his stomach is surcharged ; hence a state of surfeiting ensues, and the animal system is rendered feverish. What now ! He drinks cold water to moisten his parched jaws, and allay his fever. He drinks again and again, till he feels still more uncomfortable ; and is satisfied that his condition is that of a glutton. Finding himself in a situation so unpleasant, he is anxious to obtain relief. What next ? Some kind of spirituous liquor is furnished, and so prepared as to be palatable. He drinks a little—tastes again and again. For a moment he is partially relieved from his distress. But soon the superabundant portion of food and of cold water or other liquids, and his pleasant dram, are found to be too compound a mixture for natural and easy digestion. Difficulties are increased. The patient, *poor man*, finds his stomach nauseated, and his fever fast increasing. Now he is constrained to take a large dose of his sweetened medicine, and to sip a little *frequently* in order to derive one moment's comfort. In this dilemma, *sometimes*, the unhappy person becomes satisfied, that he must discontinue his potations as a means of effecting his cure. Shortly the raging of his disease terminates ; it comes to a crisis ; and its miserable victim begins, though with painful experience, to entertain the hope of being a well man again. But frequently there is still further resort to the glass, and repeated attempts are yet made by some cordial to regulate a disordered body, and ease a burdened mind. And alas ! what multitudes have been in this very predicament.

Perhaps my audience are in suspense, expecting to hear me denounce this pitiable sinner as a drunkard. Not so, in the eye of charity. Not deal out names so hard about persons and things. This man has managed so dexterously,

that he is not as yet completely drunk. He has only commenced tipping a little. These are but the beginnings, or rather the mere prognostications of a sot. But let such a farce of drunkenness be frequent, or let a man incidentally become its mimick; and soon he is fond of drinking spirituous liquors; or imagines they are necessary for his comfort, and even essential to his health. I would consider the eating of any kind of provisions to excess but once as a mere cog in a wheel; and would compare the habit of gluttonous living to its *machine*, completed and adapted to make drunkards.

What a difference as it relates to a state of exposedness to intoxication, exists between the man who is strictly and habitually temperate at his meals, and the one who is frequently intemperate on such occasions. The condition of the former as to body and mind is comfortable; he is generally cheerful; and needs not frequent draughts of cold water, nor the additional drams of any kind of spirituous liquors to make him feel well. He has *barriers* in his way which must be surmounted; before he become intoxicated. And these obstacles are certainly of such a nature as to lessen his temptations to excessive drinking of any kind of liquid.

On the other hand, these difficulties towards a state of intoxication, are removed, as it relates to the situation of the one who is habitually gluttonous. Yea! he has already ventured too far; for he is now come to the *vortex*, if not even into the whirlpool of destruction. He has not only taken a step, but is going with hasty strides in the ways of a sot, and of irreclaimable drunkenness. Probably occasional acts of feasting to excess, and habits of gluttony, have been so numerous and extensive; and their effects so manifold and destructive, that they have been the occasion of producing more drunkards in our land than any other cause whatever. And had we time to investigate this particular as it relates to other vices and crimes, how should we be astonished, to see, that intemperance, as it relates to excess in eating, proves a lamentable source of so many irretrievable acts, and evil habits.

Intemperance in the participation of our daily food, brings about *lasting diseases*.—Since sin has entered this world, sickness and death are the destined lot of all men. Whether mankind be temperate or intemperate, godly or ungodly, they must all return to their original dust. Still, the multiplicity and extent of the pains, distempers and perplexities



of life, depend much on the regularity or irregularity of their manner of living, and on the nature of their habits as virtuous or vicious. None will suppose, that all the multifarious, ravaging diseases, and the numberless distresses of the human family, are absolutely necessary and utterly unavoidable. And all will grant, that man, foolish as well as wicked, brings upon himself far the greater part of the misfortunes and sicknesses of this mortal state, by his own misconduct. But I am permitted at present to notice merely the latter class of these evils, and point them out as the effect of only one kind of vitiated manner of living.

And now let me ask, what is the language of physicians in relation to the subject of fevers. They tell us, that many are brought upon mankind in childhood, manhood, and old age on the account of the irregularity of their diet, and occasional and habitual intemperance at their meals ; and that these effects happen among both the rich and the poor. As to those manifold, distressing, and lasting diseases which come upon persons of high living, and whose habits are luxurious, I need only to hint, and not designate them by their common names. All are acquainted with the titles of these dread maladies ; and, from common report cannot be ignorant of the nature of their painful and abiding effects. Now add, that persons of this description are taught by calamitous experience the importance of a temperate, and even of a very abstemious manner of living. They are made to feel most sensibly by the acuteness of the pains of such disorders, that the intemperate participation of daily food, is egregious foolishness ; productive of serious and long protracted evils ; and attended with bitter and unavailing repentance. In agony of mind from the excruciating torments of the keen sensations of the body, how are some of the individuals of this calamitous state, constrained to cry out, Fool that I am, who for the sake of momentary and sinful pleasures, must now endure by day and by night, for weeks, and months, and years, such distress in this pampered, abused animal frame, and such anguish in my soul.

Suffer me to speak of that common complaint generally termed dyspepsy. There are two things which tend to this ; the one is a sedentary life ; the other, a feeble constitution. Persons in either of the above situations, are peculiarly exposed to this disease ; but its general primary and principal cause must be attributed to the excess of eating at our

customary meals, and on other occasions; and to the want of exercise sufficient, its concomitant. This malady is indeed very prevalent in our land to a greater or less degree; and so is intemperance, sufficiently to account for its origin. Should we restrict this evil to persons addicted to intoxication; inebriating liquors would doubtless claim the mastery. But it can boast of multitudes of subjects among those who have disused ardent spirits; though by no means in numbers proportionate to those that do. If a person eat to excess but once, he has taken one step towards a state of indigestion. If he frequently indulge in this practice, he is travelling fast, and hastening to be in this melancholy, unhappy condition.

As in mechanicks the mechanism is adapted to certain operations, and to a particular purpose, so is it in the animal system. And as any machinery is liable to be worn and impaired by use; and by any overt act to undergo essential injury; so a similar relation exists in the vital functions of the human body. Let the digestive powers be kept too constantly in action, or too great a burden imposed upon them, and they become debilitated, if not essentially impaired. A disordered state ensues; and they are found unable to perform the accustomed operations of their appropriate office; whenever the laws of their nature have been violated by the unreasonable demand of excessive labour. And this is found to be the case in proportion to their original ability to execute, and to the degree and continuation of their abuse.

Suffer me to state a case.—Suppose a person in advanced years, or in the prime of life, is groaning under the inconveniences, arising from dyspepsy.—He becomes quite abstemious, but finds no relief; for he continues to experience the difficulties of indigestion, and all its attendant train of evils. Let this man inquire, what have been his previous habits—what his manner of living!—Has he during the days of youth and manhood been strictly temperate? or has he been frequently intemperate at his meals and in other respects?—If he be conscious, that within the space of thirty years, he has imposed an unreasonable service of three or five years upon the organs of digestion; let him expect to be under the necessity of being very abstemious in his diet for several years; before the tones of the stomach can be restored to their wonted state. Meanwhile to suffer the distresses of several consequent maladies, he will find unavoidable. Whilst some persons are of that firm and healthful constitution originally,

that they can abuse the vital functions of life by their excesses at meals for years, before they begin to experience any very serious inconveniences; others are of so feeble a frame, that they are soon sensibly affected by yielding to indulgencies of this nature.

Did time permit, I should be more particular, and mention other diseases whose origin is founded in the irregularity and intemperance of the persons diseased. Benevolence will hardly suffer me to pass unnoticed the serious and lasting injury which is frequently done to teeth by those who eat to the satiating of the cravings of a vitiated appetite. The undue wear and their defection which are the result of their forced and excessive operations during the prime of life, may not constitute their most general and greatest evils; though these are by no means to be considered a trivial detriment. As the exhalations of the breath of such persons are rendered impure in consequence of a vitiated digestion, and of the partial sympathetick defect of the lungs; so they gradually corrode, and eventually destroy the teeth, even at an untimely period. And could all the truth be told, or only a few facts be fully stated in relation to this subject as general specimens, how would this audience be astonished! My hearers, should I descend to particulars on *this* point, your ears would tingle, and your souls be unnecessarily pained. But I must say, that innumerable, acute pains have been experienced; and groans uttered; and days and nights of distress endured on this account by human beings. The amount of long protracted wo who can tell!

Intemperance as to our daily food, tends greatly to *shorten human life*.—Such is the mechanism of the human body, and such the manner of its dependance for the continuance of life, that every irregularity and excess has a tendency to do it injury; and when these arrive to a certain degree, either from the suddenness or long continuance of any cause, they become fatally injurious. Food is indeed essential to our subsistence; but the consuming of an exuberance, is detrimental, as well as a deficiency. And alas! what multitudes of human beings has its intemperance brought to an untimely grave! Its effect in generating diseases we have cursorily noticed; and now we are called to see their termination, which, in instances unexampled, is that of death. When intemperate persons are attacked with malignant fevers, facts demonstrate, that the organs of digestion are so disor-

dered generally, that medical skill and medicines are unavailing. What are the views and confidential language of skilful physicians in relation to such cases ? They fear their patient will not recover—poor man he is indeed in a sad case—he must die ; for he has the poison of intemperance infused into all his veins. The utmost efforts shall be used for his aid ; but surely all exertions will be baffled.

At certain times the eating to excess but once may throw a person into a violent and fatal disease ; but repeated excesses and habits of gluttony will boast the greatest number of victims as the prey of a sudden and premature death. The apoplexy and consumption, those almost hopeless maladies, are in numerous instances justly attributed to an intemperate manner of living, and to the irregularity of habits consequent. And do any persons, perceiving their predisposition to these complaints, seek medical advice. The most general and important direction is, You must be very abstemious as to your diet, and practise frequent though moderate exercise. And had I time to notice the varied and dread diseases of the mind which are brought upon mankind by this vice, and point out their end, every soul would be horror struck in view of the awful number of their fatality. If all those wretched beings were to be assembled into one group, who have become their own destroyers by laying violent hands upon themselves, and also upon others as the final result of gluttonous acts, what a vast, dismal crowd would be presented ! In what place could such a numerous army be arrayed so as to be exhibited to the sight ? Where should we find an immense field to contain its legions ? And oh ! what a still greater host would be collected together, if all those human beings should be summoned to appear upon our globe, who have in divers manners been cut off in the midst of life, by reason of intemperate indulgences in the participation of that food. The stoutest heart would be appalled ; and all beholders would stand aghast.

Every instance of intemperance may be considered an indirect method of *robbing the poor*.—None will deny the duty and importance of charitableness ; and that as we have opportunity we should do good unto all men, especially unto the afflicted and destitute. And, that there are worthy objects of distress, and suffering poor in numbers sufficient to be entitled to the charities of all our substance, with which we can consistently part, all will grant. But what follows ?

Surely this must be considered a legitimate inference; that in every instance in which we unnecessarily waste our property; or, by every unjustifiable act of self-indulgence, by which it is consumed, we deprive the needy of their right, of their truly charitable claim. And does this seem in the view of any a small thing? Ah! let us not be deceived. That Eye which seeth all the actions of men, doubtless, discerneth; that the voluptuousness of this age, that the excesses of intemperance from occasional and habitual acts of gluttony, are more than sufficient to satisfy all the wants of the poor in our land. And will the righteous Judge suffer all this with impunity? Though men do not consider; will he not bring such deeds to remembrance, at the great day of final account? "When he shall bring every work into judgement, with every secret thing, whether it be good, or whether it be evil?"

When we shall be summoned to give an account of our stewardship unto God, doubtless there will not only be an inquiry, how we have used, or abused, or bestowed the bounties of providence; but what inducements we have held forth for their abuse by our fellow men. And does any one say within himself, the present age is becoming remarkable for temperance as it relates to the use of spirituous liquors? So be it.—But what an inconsistent being is man? and in many things even a good man? What is the manner of the feasts of some who have vowed never more to taste of ardent spirits, as well as that of some who have not taken upon themselves such a vow? Is it such as a distressed, poor man, a worthy friend, and their God could approve? or such as they all would be constrained to condemn? Alas! the entertainments of their table on certain occasions, are such a manifest display of prodigality, that their own guests being judges, they cannot escape censure. Sometimes the remark is made, they had better pay their honest debts, or live according to their income, than to give treats so profusely. At other times the language of charity would be, such persons would act more consistently, if they should aid their own indigent relatives, or bestow more comfortable fare on their labouring domesticks, than they do, by squandering superfluities, for which no one ought to thank them. And now let us query. Are the entertainments of many professors of religion, compatible with the character of temperate men, charitable men, self-denying men, and the professedly devoted disciples of Christ?

My fellow mortals, whenever we sit down to a sumptuous banquet, there is an angel of mercy hovering o'er the table, and whispering with a spirit divine, How can ye touch, and taste, and handle these dainties without remembering the poor? But hark, says this heavenly messenger: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body; what doth it profit?"

Methinks, I behold another personage of human form, standing by the table. His countenance betokens the man of science, the philanthropist, one who is minutely acquainted with the springs of health, and the germs of disease. He gently accosts the company. Friends, He that eateth to the satisfying of the soul, is the man who is merciful to the poor, and truly wise. But he that eateth to the satiating of a voracious and vitiated appetite, is generating a cankering worm in his bosom which will ere long bite like a serpent, and sting like an adder. Beware, my companions, for some feasts are adapted to engender corroding humours, and may justly be compared to a lurking viper ready to infuse his deadly poison into our very vitals.

Says Addison, "When I behold a full table set out in all its magnificence, I fancy I see gout, cholick, fevers, and lethargies lying in ambuscade among the dishes."

Let us be compassionate to our own selves as well as to the needy by dividing with them our superabundant portion; for the poor we have always with us. Instead of giving to them, and lending to the Lord, shall we withhold more than is meet? Shall we be lavish and avaricious in our use of the bounties of providence, do our nature an injury, and in the view of Heaven be considered as guilty of robbing the poor? No! let temperance ever characterize our feasts; and sympathy sway our breasts; and charity be evinced in our lives.

Intemperate eating is *unfavourable to proficiency in human science*.—As it relates to natural abilities and opportunities for acquiring a good education, there is a great diversity among mankind. In point both of talents and opportunities some men are far more highly favoured than others. But, what are the prerequisites of profound erudition? I would say, a clear head, retentive memory, penetrative judgement, and well directed, persevering effort. As any person possesses these qualifications in a greater or less degree, so is he pre-

pared proportionately to make advances in the acquisition of useful knowledge. And whatever may be the attainments of any man, a gluttonous habit of living is the opposer and destroyer of each of the above-named characteristics, as evinced in the remarks which were necessary for the illustration of the preceding particulars. The sensorium of an intemperate person is rendered dull; and instead of lively he has vain imaginations. The faculty of retention becomes forgetful and treacherous. As the understanding is affected with stupidity, so in like manner is it reduced to a state, unsuitable for rational reflection. And shall we look for consistent, vigorous perseverance in one who is forming a habit of indolence? What a contradiction!

Whoever would make any considerable proficiency in the study of the sciences, or of general literature, and progress to the best advantage, let them be abstemious in their manner of living. Every man who is a student, knows that a trivial excess as to his diet, is a double barrier in the way of knowledge; as it not only produces a state of unpreparedness of mind for the investigation of any subject; but also creates negligence, if not an aversion to exercise. So far are exuberant meals from strengthening the faculties of the mind, that they are, on the contrary, by such indulgencies the most effectually debilitated. They do not serve to prepare a man for scientifick research and intellectual improvement; but to make him a sluggard both as to soul and body.

What was the conduct of Dr. Dwight, that venerable and scientifick man, respecting his own habits of diet? How rigidly abstemious! He well knew, that persons of a sedentary and studious life required less food than other men, would they be diligent and eminent scholars. What restraints did he put upon the irregularity of his own appetite! How did he himself endanger in this respect! How careful and guarded! And how might it truly be said of him, as an exemplification of the spirit of the text, "The righteous eateth to the satisfying of his soul." Yes, and how many thousands of distinguished literary characters in the various ages of the world, have found it essential to their comfort, and to a vigorous and successful prosecution of their studies, to observe regularity as to their meals, to abstain from the partaking of many kinds of food at once, and to be strictly and habitually temperate. And on the other hand how many thousands have attempted to ascend the hill of science, and be styled as

the literati of their country, and have failed; because frequent voluptuous feasts have proved an encumbrance to hedge up their way, and an effectual obstruction to their success. In a word every instance and every degree of intemperate eating is unfavourable to proficiency in human science.

Habitual and even occasional intemperance is not only injurious to man, but is a *sin against God*. As human beings consist of soul and body, so the divine commands relating to them, are consonant to these two natures. In all their actions it is enjoined upon them to do right, even in all their thoughts, words, and deeds. In relation to the duty imposed, respecting the present subject, the injunction upon every soul of man, is, "Glorify God in your body, and in your spirit which are God's." And again, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

The question may arise, How are we to glorify God in the participation of our daily food? I would answer, by eating to the satisfying of the soul, partaking that portion which will best enable us to discharge our various duties in the avocations of life and godliness, and receiving it with thanksgiving? But can that person who consumes the bounties of providence upon his lusts by his eagerness to satiate a vitiated appetite, or by any indulgence to excess, be said to do right, and to be the truly thankful man? No; instead of paying homage to his Maker, he makes the gratification of animal cravings his god. Instead of honouring that body and that spirit which are united in one person so as to constitute a human being, he dishonours both. And instead of being in any respect beneficial, the whole tendency of such doings is detrimental.

All will doubtless grant that notorious acts of gluttony are great folly and even sinful. But how many consider that every act or degree of intemperate indulgence tends directly to vitiate the appetite, to render it insatiable; and to make a man habitually a glutton? Alas! what an amount of sin, what loads of guilt must rest upon the inhabitants of our world for the vice of intemperance! And let us ever bear in mind, that every man degrades the dignity of his nature, and sins against God; whenever he partakes to excess of the bounties of his providence, spread upon his table.

Intemperate eating is most unfavourable to the things of



*religion*, and oftentimes the ruin of the *soul*.—Divine revelation is addressed to man as an intelligent, sinful, and accountable being. He is not only represented as a sinner, but also as being exposed to divers temptations, and beset with manifold bodily infirmities and moral diseases. His destruction is abundantly charged upon himself as the fruit of his own doings, by throwing obstacles in the way of his salvation. And among these, that of encumbering the body and stupifying the mind by the consuming of a superabundant portion of food, is frequently not only a clog to the soul, but an effectual hinderance, an insurmountable barrier, posited in the strait and narrow way that leadeth to life.

Do we consider the use of intoxicating liquors as unfavourable to a life of piety, and to rational reflection? And does every one look upon the unhappy victim who is overcome by them as a miserable sinner? I would say, There is as little religion in the soul of a glutton as there is in that of a drunkard: and that gluttony is as an effectual barricade to the force of truth as drunkenness. The Divine Spirit dwells only in those bodies which are meet temples, consecrated to his service, and not in those which are polluted; whether defiled by the exuberant, loathsome fumes of our food, or of inebriating drink. Yes, excesses and irregularities respecting our daily meals and occasional feasts, are as unfavourable and destructive to moral culture and a life of godliness, as they are to mental improvement, and proficiency in human science.

And how frequently is it the case, that the disciples of Christ wound their own souls, and deprive themselves of precious seasons of sweet communion with their Heavenly Father, by their not acting in strict accordance with the spirit of our text! How often do they by their excesses of sensitive indulgence, bring upon themselves a state of indolence and melancholy; and then experience not the smiles, but the frown of Heaven! Yes, and then how ready are some to charge it upon God, that they do not enjoy the light of his reconciled countenance! How many unhallowed prayers do they offer to him, burdened in their souls and bodies by some intemperate gratification at their meals! How many excellent sermons have been delivered, whilst some professors of religion have been in the attitude of a sluggard, overcome by drowsiness in the house of God, and in the time of his solemn worship; because they previously had abused his bounties, and insulted

him, by eating too much ! And in vain may such expect to grow in knowledge and grace, and honour their high vocation, if they act the part of a glutton. Alas ! for such slothful Christians, and the unprofitable part of their lives, which must be attributed to their yielding themselves the slaves of appetite. Oh how different would be the walk, the conversation, and the spiritual state of many, professing godliness, were they strictly temperate, or vigilantly abstemious ! What cheering prospects would be presented to the church, should all her members practically bear in mind the importance of conforming to the sentiment of the text ; and whenever they are seated at the table to suffer this gentle, whispering voice to salute their ears, "The righteous eateth to the satisfying of his soul."

And at the last great day, how many gospel sinners will be separated at the left hand of their Judge, as ruined by this one vice ! How will it then appear, that all the powers of the soul were so stupified by this besom of destruction as to render inefficient all the means of grace, and the admonitions of the Holy Spirit ! O the appalling ! the fatal effects upon the souls of men for eternity as well as for time !

*Inferences.*—We see the necessity of *constant watchfulness*.—The sacred scriptures abound with exhortations, respecting our taking heed to our ways, avoiding the very appearance of evil, and watching unto prayer. And how essential and benevolent such admonitions to beings in a world of sin, and temptations, liable to a constant abuse of their very blessings, and to feel their perverted effects as a curse. The illustration of the present subject has served to show, that gluttony is a degrading and most ruinous vice ; and that even occasional, intemperate acts are injurious in several respects, and highly dangerous. Let us then, whenever we sit down to our meals, inquire as in the presence of God, if we look unto him as the munificent Giver, with due gratitude, and with a proper sense of our entire dependance for life and all its varied enjoyments. And when we may have partaken of our food, or of any bounteous gifts, the voice of wisdom calls upon us to ask ourselves, whether we have acted like the mere animals of the earth, by eating to the satiating of appetite; or like the righteous, who eateth to the satisfying of his soul. Whether we eat or drink, think or speak, labour or rest, how important that we be constantly watchful, and take heed that we be doing right.

2dly. The requisitions of divine revelation constitute a system of the most *perfect righteousness*.—The duties which God has revealed in his holy word, do indeed comprise a reasonable service, whether they relate to Him, to our fellow man, or to ourselves. To love the Lord our God with all our heart, and our neighbour as ourselves, must be considered commands of the most righteous nature. And what respect are we to have for ourselves? A most benevolent regard for our well being as to both body and soul, for time and for eternity. We are commanded to do those things which pertain to their greatest good, and forbidden to tolerate any deed which would do them essential harm. All things which are wrong we are on all occasions to shun; and whatever is right constantly pursue. We are not to eat, nor drink; nor indulge in any sensitive, lawful gratification to excess; but always to keep that righteous course, which becometh a rational, accountable, and immortal being; always so to eat and drink as the most effectually to enjoy the *good* of our labour, and not render it a *curse*. And what more benevolent or more reasonable service could the Supreme Being enjoin upon the inhabitants of this lower world?

3dly. Highly favoured are those children whose parents judiciously attend to their physical education, their habits of temperance, activity, early rising, cheerfulness, &c.—“The constitution, under such circumstances, becomes more hardy, and is less liable to be affected by the ordinary vicissitudes of climate and weather; and by its being possessed of a great degree of inherent vigour, the assaults of disease are more certainly repelled: the mental powers are also enabled to assume their greatest developement; and the capability of enjoying all the rational pleasures of life is greatly increased.

“Parents have it in their power, in almost every instance, to realize in their own children the preceding picture; or, by their neglect or ignorance, to present in them its opposite. And we can conceive of few stronger inducements to filial gratitude, than must exist in the bosom of that child, who, in addition to existence, has received from the enlightened love of its parents, the means of rendering such existence a real blessing. ‘*I feel myself indebted for the health I enjoy, to the love and foresight of a parent,*’ is at once the most affecting eulogium, and the most powerful of motives for continued love and esteem.”

4thly. We may see the *blessedness of future times*.—When

the gospel shall be preached to all people ; when the holy scriptures shall be sent to every family, and when its directions shall be observed throughout the world, what a happy change will be experienced in a social, civil and religious point of view ! All men will then be temperate ; and there will result to individuals, families, societies, and nations in all parts of the earth, the greatly desirable and blessed consequences. Health will almost universally abound—all human beings will spend their days comfortably and cheerfully—good habits will be formed in early life—lasting diseases will almost all have an end—human life will be greatly prolonged—the wants of the poor will be supplied—human intellect will be greatly invigorated and science advanced—the present overwhelming amount and appalling forms of sin will be greatly diminished—and religion universally prevail to grace the abodes, and bless the lives of men. If intemperance alone should come to an end, what multitudes of evils would be banished from this wretched world, and what inconceivable good would be recalled in their stead ! But, how much greater will be the change ! what brighter days upon this earth ! when vice in all its hideous trains and heinous crimes, shall no more be tolerated and perpetrated ; but virtue shall be the law of the land, and godliness the pervading principle to sway the breasts and regulate the lives of men.

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### HYMN TO "MY DOVE."

- 1 Arise, my dear love, my undefil'd dove,  
I hear my dear Jesus to say,  
The winter is past, the spring comes at last,  
My love, my dove come away.
- 2 The earth that is green, is fair to be seen,  
The little birds chirping do say,  
That they do rejoice, in each other's voice,  
My love, my dove, come away.
- 3 All smiling in love, the young turtle dove,  
The flowers, appearing in May,  
All speak forth the praise, of th' ancient of days,  
My love, my dove, come away.

- 4 Come away from th' world's cares, those troublesome  
    snares  
    That follow you night and by day,  
    That you may be free, from the troubles that be,  
    My love, my dove, come away.
- 5 Come 'way from all fear, that troubles you here,  
    Come into my arms he doth say,  
    That you may be clear, from the troubles you fear,  
    My love, my dove, come away.
- 6 Come away from all pride, from that raging tide,  
    That makes you fall out by the way,  
    Come learn to be meek, and your Jesus to seek,  
    My love, my dove, come away.
- 7 As t' you that are old, and whose hearts are grown cold,  
    Your Jesus inviting doth say,  
    That he's heard your cries, in the north countries,  
    My love, my dove, come away.
- 8 As t' you that are young, your hearts they are strong,  
    Your Jesus invites you away,  
    From antichrist's charms, to Jesus' kind arms,  
    My love, my dove, come away.
- 9 And as to the youth, that have known the truth,  
    Whose hearts they have led you astray,  
    Come hear to his voice, and your hearts shall rejoice,  
    My love, my dove, come away.
- 10 My dear children all, come hear to my call,  
    Behold I stand knocking and say—  
    My head's wet with dew, my children, for you,  
    My love, my dove, come away.
- 11 My fatlings are kill'd, my table is fill'd,  
    My maidens attending doth say,  
    There's wine on the lees, as much as you please,  
    My love, my dove, come away.
- 12 Come travel the road, that leads you to God,  
    For it is a bright, shining way ;  
    Come run up and down, my errands upon,  
    My love, my dove, come away.

## HYMN TO "HONOUR TO THE HILLS."

- 1 Through all this world below, God we see all around :  
Search hills and vallies through, there he's found :  
The growing fields of corn, the lily and the thorn,  
The pleasant and forlorn, all declare, God is there ;  
In meadows drest in green, there he's seen.
- 2 See springing waters rise, fountains flow, rivers run ;  
The mist beclouds the sky, hides the sun :  
Then down the rain doth pour, the ocean it doth roar,  
And break upon the shore, all to praise, in their lays,  
A God that ne'er declines his designs.
- 3 The sun with all his rays, speaks of God as he flies ;  
The comet in its blaze, God it cries.  
The shining of the stars, the moon when she appears,  
His dreadful name declares : See them fly through the sky,  
And join the silent sound from the ground.
- 4 Then let my station be, here in life, where I see  
The sacred trinity all agree,  
In all the works he's made, the forest and the glade,  
Nor let me be afraid, though I dwell in the hill,  
Where nature's works declare, God is there.
- 5 God did to Moses show, glories more than Peru ;  
His face alone withdrew from the view.  
Mount Sinai was the place, where God did show his grace,  
And Moses sang his praise : see him rise near the skies,  
And view old Canaan's ground all around.
- 6 Elijah's servant views from the hill and declares,  
A little cloud appears, dry your tears :  
Our Lord transfigur'd is, with those blest saints of his,  
As saith the witnesses : see them shine all divine,  
While Olive's Mount is blest with the rest.
- 7 Not India hills of gold, with wonders, we are told,  
Nor seraphs strong and bold, can unfold  
The mountain Calvary, where Christ our Lord did die  
Hark ! hear the God-man cry, mountains quake, heaven  
shake,  
When God, their Author's ghost, leaves their coast.

8 And now from Calvary, we may stand and espy,  
 Beyond this lower sky, far on high,  
 Mount Zion's spicy hill, where saints and angels dwell;  
 Hark! hear them sing, and tell of their Lord, with accord,  
 And join in Moses' song, heart and tongue.

9 Since the hills are honour'd thus, by our Lord in his course,  
 Let them not be by us call'd a curse;  
 Forbid it mighty King, but rather let us sing,  
 While hills and vallies ring; echoes fly through the sky,  
 And heaven hears the sound from the ground.

### NUMBER, VELOCITY, DISTANCE, MAGNITUDE, ILLUSTRATED.

*Number.*—Let a million be the number to be illustrated. To enlarge the views of a child, or to aid him in his conceptions respecting computation, pursue a method similar to the following. Suppose he had ten apples, or ten dollars, let him put them together in a heap on the floor in one corner of the room. Then, if there were ten boys, each having ten dollars, and they should place them in ten heaps a foot apart, in a line along the side of the room, the row of these little piles would amount to one hundred dollars. But, if there were ten rows, each containing an equal number of dollars, there would be one hundred heaps, and one thousand dollars; because ten times ten are one hundred; and ten hundred are one thousand; and a thousand is only a thousandth part of a million. To make out a million we must have a room so large, that a thousand dollars could be placed in a row along by its side; and it would require a thousand of such rows to make one million.

*Velocity.*—Velocity is the swiftness of a body in motion during a given space of time. Light is said to fly at the rate of 196,000 miles in a second. Its speed to us is incomprehensible; but to make some approach, by enlarging our views in relation to its rapidity, we may compare the relative velocities of moving bodies, of whose swiftness we can acquire a pretty accurate conception. A man, in one hour, can walk four miles. The velocity of a ship is from 8 to 12 miles an hour—of a race-horse from 20 to 30—of a bird from 50 to 60 miles—and of the clouds in a violent hurricane from 80

to 100 miles an hour. The motion of a cannon ball is from 480 to 800 miles an hour; but that of light is inconceivably swifter, being about 1,400,000 times greater.

The velocities of the planets are wonderful, though they fall far short of the rapid flight of light. Herschell moves round in its orbit at the rate of 15,000 miles an hour—Saturn 22,000—Jupiter 29,000—Mars 55,000—The Earth 68,000, or 140 times swifter than a cannon ball—Venus 81,000.—Mercury 105,000, or 1750 miles in a minute, which is about 200 times swifter than that of a cannon ball.

*Distance.*—The nearest fixed star is said to be forty billions of miles distant. In the distance of one mile we have 5280 feet. We can readily conceive of places 10, 20, 50, 100, and 1000 miles distant. If a man should travel 30 miles in one day, it would require, at the same rate, 33 days for him to journey 1000 miles. The Pacifick ocean is 10,000 miles wide. A ship sailing 100 miles a day, would not cross this vast body of water, till it had sailed 100 days. The Moon is 240,000 miles distant from the Earth. If a bird could fly with the rapidity of 1,000 miles in one day, we see it would have to continue its course 240 days, before it could arrive at the Moon. The Sun is 95,000,000 of miles distant from our world. If we could project a body a thousand miles a day towards that luminary, it would require more than 260 years to traverse the intervening distance.—If a body should be impelled with the velocity of a cannon ball, it would require twenty years to pass through the space that intervenes between the earth and the sun, and 4,700,000 years, before it could reach the nearest fixed star.

*Magnitude.*—Let us contemplate the hugeness of the sun by comparing it with the globe on which we live. The diameter of the earth is 8,000 miles; its circumference 25,000; its surface contains 200,000,000 of square miles—and its solid contents 264,000,000,000 cubical miles. The diameter of the sun is 880,000 miles; its circumference 2,700,000 miles; and its solid contents 681,472,000,000,000 miles. Now, if we were stationed on the top of a mountain of a moderate size, we might perceive an extent of view, stretching 40 miles in every direction, forming a circle 80 miles in diameter, and 250 in circumference, comprehending an area of 5,000 square miles. In such a situation the terrestrial scene around and beneath us, consisting of hills and plains, towns and villages, rivers and lakes, would form one of the largest objects which



the eye, or even the imagination, can steadily grasp at one time. But such an object, grand and extensive as it is, forms no more than the *forty thousandth part* of the terraqueous globe; so that we must conceive of 40,000 landscapes of a similar extent to pass in review before us, before we can acquire an adequate conception of the magnitude of our own world. Were a scene of the magnitude now stated to pass before us every hour, till all the diversified scenery of the earth were brought under our view; and were 12 hours a day allotted for the observation, it would require 9 years and 48 days, before the whole surface of the globe could be contemplated, even in this *general* and *rapid* manner. If a person were to set out to survey the terraqueous globe a little more minutely, and to travel, till he passed along every square mile on its surface, and to continue his route without intermission, at the rate of 30 miles every day, it would require 18,264 years before he could finish his tour, and take such a survey. But, what of this! it would require more than *two thousand millions of years* to pass over every part of the sun's surface, at the same rate. The earth is supposed to contain a mass of matter equal in weight to at least *two thousand and two hundred trillions of tons*, viewing its mean density to be  $2\frac{1}{2}$  times greater than water. But the sun contains a mass of matter equal to 1,300,000 globes of the size of the earth.

The following illustration may serve to aid us in our conceptions of the vastness of this luminary. The moon is 240,000 miles distant from the earth. Suppose for a moment the sun were placed all around us, so that we were situated in its central parts. This globe is so vast, that its circumference would reach *two hundred thousand miles* beyond the moon's orbit.

*Mercury* is 37 millions of miles distant from the sun—revolves around him in 88 days—is 3,200 miles in diameter; and  $\frac{1}{10}$  as large as the earth.

*Venus* is 68 millions of miles distant from the sun; revolves around him in 224 days; is 7,700 miles in diameter; and is  $\frac{1}{3}$  as large as the earth.

The *Earth* is 95 millions of miles distant from the sun; revolves around him in 365 days; is 8,000 miles in diameter.

The *Moon's* distance from the sun, and revolution round him are the same as the earth; she revolves round the earth in 27 days, 8 hours; but the period from one new, or from one full moon to another is about 29 days, 12 hours. Her

distance from the earth is 240,000 miles; her diameter 2,180; and her magnitude  $\frac{1}{4}$  as large as the earth.

*Mars* is 145 millions of miles distant from the sun; revolves around him in 1 year, 322 days; is, 4,200 miles in diameter; and  $\frac{1}{11}$  as large as the earth.

*Ceres, Pallas, Juno, Vesta*, are very small planets.

*Jupiter* is 490 millions of miles from the sun; revolves around him in 12 years; is 89,000 miles in diameter; and 1,400 times larger than the earth.

*Saturn* is 900 millions of miles distant from the sun; revolves around him in  $29\frac{1}{2}$  years; is 79,000 miles in diameter; and is 1,000 times larger than the earth.

*Herschell* is 1,800 millions of miles distant from the sun; revolves around him in  $83\frac{1}{2}$  years; is 35,000 miles in diameter; and 90 times larger than the earth.

### CONTRASTS EXEMPLIFIED PRACTICALLY.

Take some object, or objects, and exercise the child somewhat according to the following method. For the present let a *sword* and an *apple* be selected.

Is a sword the work of a *divine* or *human* agent? The work of a human agent; and an apple is the work of a divine agent.

Which is the *work of art*? A sword, because it is made by the skill of man; and an apple is the *work of nature*, for God made it grow.

Is a sword a *natural* or *artificial* object? Artificial; and an apple is a natural object.

Is a sword an *animate* or *inanimate* object? Inanimate; and so is the apple, for it is possessed of vegetable life only, and not of animal life.

Which is a *manufacture*? and which, a *production*? A sword is a manufacture, because it is made by the hand of man; and an apple is a natural production, for the Lord produced it, by causing it to grow.

Is a sword a *solid* or *fluid* substance? Solid; and so is an apple, for all the parts adhere or are so connected together, that they are not adapted to be poured, but to be cut or broken.

Which of the two is a *visible* object? Both are, for they may be seen.

Is a sword an instrument, tool, machine, or organ? It is an *instrument* of defence.

Can you inform me of the particular figure of either of these objects? An apple is round, but not a globe; for its surface is not completely circular in every direction.

Apples are somewhat of the shape of oranges or lemons. Oranges are shaped like an oblate spheroid; and lemons, like a prolate spheroid; and apples exhibit every variety of form, much like these two figures.

Does a sword belong to the vegetable, animal, or mineral kingdom? To the mineral; and an apple, to the vegetable.

### ILLUSTRATIONS OF ENGLISH GRAMMAR.

Grammar is the science of language: or Grammar is the art of speaking and writing a language correctly.

English Grammar is the art of speaking and writing the English language correctly: or, English Grammar is a system of the *principles* and *rules* of the English Language, as established by general usage; a knowledge of which rules is necessary, to speak, and write the language correctly.

The best time to commence teaching a child our native tongue understandingly and practically, is as soon as he can articulate short sentences. The general practice of spelling and reading for several years, before a pupil is taught the first principles of English grammar, is a great waste of time, and a lamentable deficiency as it respects the laying a good foundation for improvement in the various arts and sciences.

How should we commence instructing a little child on the subject of English grammar? The *first lesson* should be father and mother; the *second*, brother and sister; the *third*, uncle and aunt; nephew and niece; man and woman; boy and girl, &c. &c. Then take nouns as connexions by their uses, as shovel and tongs; knife and fork; cup and saucer, &c. I would also add the class of singular and plural, as chair, chairs; bench, benches; ox, oxen; child, children; goose, geese, &c. &c.

The parts of speech in the English language are generally considered ten: viz. article, noun, pronoun, adjective, verb, participle, adverb, preposition, conjunction, interjection.

*An Article* is a little word which points out a noun as definite or indefinite. The articles are *the*, *a*, or *an*. The arti-

cle, *the*, points out some particular person, animal, place or thing : therefore it is definite. The article *a* or *an* does not particularize any thing ; it means some one, or any one, but no particular one : therefore it is indefinite.

Teach the child to say, *The* is definite ; *a* or *an* is indefinite. Then let him join each of the articles to a number of nouns.

**Noun.** A noun is either a *name* or *substance*. A noun may be called the name of some person, animal, place, or thing. Man and woman, boy and girl, father and mother, brother and sister, &c. are *persons*. Lion and leopard, horse and sheep, &c. are *animals*. London and Troy, Rutland and Maine, &c. are *places*. House and bench, knife and fork, &c. are *things*.

**Again.** A noun is the name of some substance, or thing, which is solid or fluid, visible or invisible, animate or inanimate. Exercise the pupil abundantly on the nouns, as singular and plural, male and female, or masculine, feminine, and neuter. Take very simple examples at first, and those that are familiar. A child of three years of age, though he may not know a letter, may be delighted by this method of teaching the English grammar understandingly, and be made to understand its principles, before he can be taught to read.

Nouns are either proper or common. Proper noun, is the *particular name* of some person, animal, place or thing ; and *common noun*, the general name of something. *New Jersey* is a proper name, or noun ; and *state*, the common name. *Troy* is a proper name ; and *city*, a common name. *John Banks* is a particular or proper name ; and *man*, the general or common name. *Ann Royal* is a particular or proper name ; and *woman*, the general or name. *Rutland* is the particular name, or proper noun ; and *town* is the general name, or common noun.

George Washington is a noun proper, for it is a particular name ; man is a noun common, for it is a general name ; he, his, him, are the pronouns, used *for* the nouns. Harriet Meeker is a noun proper, for it is a particular name ; girl is a noun common, for it is a general name ; she, hers, and her, are the pronouns, used *for* the nouns. Amazon is a noun proper, for it is a particular name ; girl is a noun common, for it is a general name ; it or its is the pronoun, for it is used

for a noun. Charles and Mary are nouns proper, for they are particular names; boy and girl are the nouns common, for they are general names, used for the nouns.

Philadelphia is a large city. Which words are nouns? Why?—Which is the noun proper, and why? Which is the noun common, and why?

Rufus gave Thomas three apples for one orange. Which of these words are nouns proper, and why? Which are nouns common, and why?

Uncle Jonathan found four boys on one tree, who were stealing peaches?—Which of those words are nouns, and how many? Which is the noun proper, and which the nouns common.

John has ten pears in his pockets; and William has six cakes in his hands. How many simple sentences are there in this lesson? How many nouns? Which are proper, and which common.

Harry gave Peter a little box for three whistles; Samuel gave a quart of walnuts, ten pins, and an orange for a pint of peanuts; and Jack lost his dog.—Now, my child, count the nouns. Tell the proper nouns, and those that are common nouns.

Now you may point out the proper nouns, or particular names; and then the common nouns, or general names of the following words: Hartford, bench, chair, London, man, Johnson, Utica, horse, house, store, St. Lawrence, river, and boat.

Can you mention three nouns which are the names of persons? Three which are the names of animals. Name four nouns that are places. Now five nouns, the names of things.

Said Harriet to Charles, how many things do you think grandfather owns, that are nouns? The reply was, a great many; perhaps a thousand. Yes, says Harriet, more than a million. Charles laughed, and said, a little girl's million would not be more than a hundred. Well, said his sister, grandfather owns a house with ten apartments, in some of which he has fifty things, and in others more than a hundred. He has thirty cattle, and seventy sheep. In his garden are fifty cabbages, hundreds of beets, carrots, and parsnips; thousands of peas and beans, and many other things. He owns a hundred apple-trees, some of them loaded with several hundreds of apples, and others with thousands. He has a field of corn of more than one hundred thousand stocks,

each stock has two or three ears, and every ear contains hundreds of kernels. He has a field of wheat, of rye, and one of oats. And now, how many grains do you think there would be?

Oh! said Charles, if you count all such things, you may make up a million to be sure! Well, are they not all nouns? and besides, you did not let me name as many as I would. Now, brother, I wish you to remember, that a noun is the name of any person, animal, place, or thing.

A pronoun is a word so called, because it is used *for* a noun; *instead* of a noun; or in the *place* of a noun, name, sentence, circumstance, &c. He, his, him, are pronouns *for the noun*, man. She, hers, her, are pronouns, *used for the noun*, woman. It or its is used *for* a thing. They, theirs, and them, are used for persons, animals, places, and things.

The following method is the most effectual for teaching a child the personal pronouns understandingly. Let him touch his breast with his right hand, and say *I*; let him touch the breast of another, and say *thou*; then let him point to persons, and say, *he* and *she*; and to some thing, and say *it*.—Now he is to use both hands, one on his own breast, and the other on the breast of a person by his side, and say *we*; then put his hands to the breasts of two persons before him, and say *ye*, or *you*; and then he must point to *he*, *she*, and *it*, and call them *they*.

Let this method be repeated, with the following addition, as he proceeds.—*I* is the first person singular; *thou*, the second person singular; and, *he*, *she*, or *it*, the third person singular. *We* is the first person plural; *ye* or *you*, the second person plural; and *they*, the third person plural.—His hand is to be used in the same manner, when he adds, The first person is the one who speaks; the second person, the one to whom we speak; and the third person, the one about whom, or the thing about which, we speak.

As to the demonstrative pronouns, the child may place a cent near him, and with one finger placed upon it, call it *this*; then let him reach forth his arm, put another cent down, and with his finger upon it, call it *that*. The third cent he is to put by the one near him, and with two fingers he is to touch them, calling them *these*; then he may reach forth, and put the fourth cent by the one at a distance, and with two fingers on them, he may say *those*.

Now let him say, as he places them, *this cent, that cent ; these cents, those cents.* He may use other things in a similar manner.

An adjective is a word added to a noun to express the quality, or some peculiarity of the noun.

The comparison of adjectives would afford simple and useful exercises. Let the first be quite easy, as tall, taller, tallest—great, greater, greatest—prudent, more prudent, most prudent. Then take others, as little, less, least—good, better, best—bad, worse, worst, &c. Show the child the difference of quantity, or quality, and say large, larger, largest—small, smaller, smallest—or green, greener, greenest. A few adjectives added to their peculiar objects, and exhibited to the senses, would be both pleasing and instructive to the infantile mind, as high tree, higher tree, highest tree—rough board, rougher board, roughest board.

*Black hat.* Say, black, blacker, and blackest, are adjectives, and they relate to, or express the peculiarity of the noun hat. The same method should be pursued to a great extent.—For instance, *high tree.* Show the child trees, high, higher, and highest. Let him see boards, or cloth, broad, broader, and broadest : also something narrow, narrower, and narrowest. Let him have three balls, and place them as small, smaller, and smallest : also some things large, larger, largest.

A small dog ; a large ox. Which words are the adjectives ?

A little boy, one cold day, caught a white rabbit under a large log. Which are the adjectives, and how many ?

Thomas is an industrious, cheerful, and intelligent little boy. Which are the adjectives ?

A black hat. Will you name four other adjectives to qualify the noun hat ?

A new house. Now mention four more relating to the noun house.

A green apple. What four adjectives may be added to the noun apple ?

A poor man. Can you name four expressing the peculiarity of the noun man ?

Now name six nouns, and an adjective with each of them to express the quality.

Now, brother Charles, says Harriet, I will tell you a story, and it will require many adjectives. I saw *three* herds of *large* cattle ; *black, brown, and spotted ; fifty spacious, com-*

nient, brick-houses; ten, large, grand, and costly steam-boats; twenty poor, old men; six rich merchants; and eighty fine, healthy, and obedient little children.

*Verb.*—A verb is a word that signifies *to be, to act or to be acted upon, as I am, I work, or I am beaten.*—The verb expresses action, possession, or being, or it is passive.

In teaching children the nature of verbs, let numerous examples be presented to the sight. Should they be the verbs, *walk* or *fly*, the pupil ought to see some person walking, or some bird flying. So he may see objects in the act of falling, striking, singing, playing, &c.

Respecting the *agent, action, and object*; let the child see their nature from practical exercises.

The stick hit the chair. He may say, stick is the agent, hit the action, and chair the object.

My hand snatched the book. Hand is the agent, snatched the action, and book the object.—Now teach the child to make examples, and to illustrate them.

A snake in the grass bit my foot. Snake is the agent, bit the action, and foot the object.

A little boy against a stick knocked his toe. Boy is the agent, knocked the action, and toe the object.

My son with his father's knife cut his fingers. Julia, going to school, lost her needle-case. Now tell the agent, action, and object in each of these sentences.

#### *Present Tense, HAVE.*

The following variety of sentences, in which the verb is used, may be useful.—By Miss Elizabeth Oram.

I have a house, I have not a house. Have I a house? Have I not a house?—We have houses, We have not houses. Have we houses? Have we not houses?

#### *Imperfect Tense, HAD.*

I had a book, I had not a book. Had I a book? Had I not a book? We had books, We had not books. Had we books? Had we not books?

#### *Perfect Tense, HAVE, HAD.*

I have had a book, Have I not had a book? Have I had a book? Have I not had a book?—We have had books, We



have not had books. Have we had books? Have we not had books?

*Pluperfect Tense, HAD HAD.*

I had had a pen, I had not had a pen. Had I had a pen? Had I not had a pen? We had had pens, We had not had pens. Had we had pens? Had we not had pens?

*First Future Tense, SHALL OR WILL HAVE.*

I shall have a garden, I shall not have a garden. Shall I have a garden? Shall I not have a garden? We shall have gardens, We shall not have gardens. Shall we have gardens? Shall we not have gardens?

*Second Future Tense, SHALL HAVE HAD.*

He shall have had a hat, He shall not have had a hat. Shall he have had a hat? Shall he not have had a hat? They shall have had hats, They shall not have had hats. Shall they have had hats? Shall they not have had hats?

Teach the child to conjugate verbs in the following manner. Indicative mood. Present, I write; imperfect, I wrote; perfect, I have written; pluperfect, I had written; first future, I shall or will write; second future, I shall have written.

Imperative mood. Singular: let me write, write thou or do thou write, let him write. Plural: let us write, write ye or do ye write, let them write.

Potential mood. Present, I may or can write; Imperfect, I might, could, would or should write; perfect, I may or can have written; pluperfect, I might, could, would or should have written.

Subjunctive mood. Present, if I write; imperfect, if I wrote; perfect, if I have written; pluperfect, if I had written; first future, if I shall or will write; second future, if I shall have written.

Infinitive mood: present, to write; perfect to have written.

Participle. Present, writing; perfect, written; compound perfect, having written.

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*Participle.* A participle is a word, derived from the verb; and retains the properties of the *adjective*, *verb* or *noun*; and is generally formed by adding *ing*, *d*, or *ed*, to the verb.

The participle might be denominated that part of speech which expresses the peculiarity of the action of the verb, and

terminating in *ing*. If the boy rode, or went, then *riding*, or *going*, is the peculiar manner of the act of conveyance. Was the horse struck, or smitten? then *striking*, or *smiting*, defines the particular nature of the verb.

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An adverb is a word which qualifies words; namely, *verbs, participles, adjectives* or other *adverbs*.

As to the nature of adverbs similar remarks or illustrations would be appropriate. If a person sing *melodiously*; or the cat lie *quietly*, let the adverbs be parsed. When one goes *hastily*; works *moderately*; or acts *foolishly*, then is the time to give a clear idea of these qualifying terms.

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**Preposition.** A preposition is a word placed before a noun or pronoun, and serves to connect words, and show the relation between them.

In like manner the use and relation of prepositions may be illustrated. Show the pupil some object whose situation as it shall relate to other objects, will exhibit to the sight the prepositions, *under, above; towards, from; between, by, against*. The forming of the natural prepositions is both instructive and amusing.

The parent or teacher should be careful, in asking questions, not to have them end with a preposition. I subjoin a very useful lesson, which should be rendered very familiar to every child, that he may be accustomed to place the preposition before the pronoun, which is its true position.

*In what, to what, for what, with what, out of what.*

In what is the meal? To what place are you going? For what is that box made? With what did he kill the man? Out of what shall I take the milk?

*In which, to which, for which, with which, out of which.*

In which pail shall I bring the water? To which town did he go? For which of the two did he vote? With which axe shall I cut the wood? Out of which glass shall they drink?

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**Conjunctions.** A conjunction is a word used to connect words, sentences, or parts of a sentence.

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**Interjection.** An interjection is a word thrown in a sentence, to express some sudden and violent emotion of mind.

WORDS TO BE SUPPLIED.

Give me a pen. Supply the words omitted. Give *thou* to me a pen.

Charles and I go to school. Supplied. Charles *goes to school*, and I go to school.

A little boy and his sister lost his hat and her bonnet. Supplied. A little boy *lost* his hat, and his sister *lost* her bonnet.

This morning we went to market, and staid there the day. Supplied. *On* this morning, we went to market, and staid there *during* the day.

A cat mews, plays, and catches mice. Supplied. A cat mews, *a cat* plays, and *a cat* catches mice.

A little girl and her father knit a garter, and cut off a log. Supplied. A little girl *knit* a garter, and her father cut off a log.

A dog and a sheep ate a piece of meat and a sheaf of oats. Supplied. A dog *ate* a piece of meat, and a sheep ate a sheaf of oats.

A cat and a goose seized a rat, and picked up some corn. Supplied. A cat *seized* a rat, and a goose picked up some corn.

Day and night we work and sleep. *During the day* we work ; and *at night* we sleep.

TRANSPOSITION.

As they say all the way he did play.

As they say he all the way did play.

As they say he did play all the way.

All the way he as they say did play

All the way he did play as they say.

He did play all the way as they say.

He all the way did play as they say.

He as they say did play all the way.

Let the parent exercise the child by a variety and a multitude of examples of supplying and transposing.

CHRONOLOGY.

|   | YEARS.    |
|---|-----------|
| From the creation to the birth of Christ, . . . . . | 4000      |
| From the creation to the present period, . . . . .  | 5832      |
| Insurance of property, . . . . .                    | A. D. 43. |
| Adrian's wall across Britain built, . . . . .       | 120       |
| Silk garments worn, . . . . .                       | 220       |

|  | A. D. |
|--|-------|
| Alexandrian library founded, . . . . .                                   | 284   |
| Saddles used, . . . . .  | 400   |
| Hebrew points invented, . . . . .  | 475   |
| Iron horse shoes first used, . . . . .                                   | 481   |
| Time computed from the Christian Era, . . . . .                          | 516   |
| Stirrups first used, . . . . .   | 529   |
| Manufactures of silk brought from India, . . . . .                       | 551   |
| Bells used in churches, . . . . .  | 605   |
| Pens first made of quills, . . . . .                                     | 635   |
| Glass introduced into England, . . . . .                                 | 674   |
| Judicial pleadings established, . . . . .                                | 788   |
| Fairs and markets in England, . . . . .                                  | 830   |
| Figures of arithmetick brought into Europe by the<br>Saracens, . . . . . | 991   |
| Paper made from cotton rags, . . . . .                                   | 1000  |
| Musical notes invented, . . . . .  | 1025  |
| Surnames first used, . . . . .   | 1086  |
| Heraldry in use, . . . . .   | 1100  |
| Astronomy and geography first studied in England, . . . . .              | 1220  |
| Painting revived in Florence, . . . . .                                  | 1250  |
| Linen first made in England, . . . . .                                   | 1253  |
| Glass mirrors and magnifying glasses invented, . . . . .                 | 1260  |
| Mariner's Compass invented, . . . . .                                    | 1302  |
| Art of weaving introduced into England, . . . . .                        | 1330  |
| Gunpowder invented, . . . . .  | 1340  |
| Oil painting by Van Eyk, . . . . .                                       | 1340  |
| Cannon in England, . . . . .   | 1383  |
| Art of printing in Holland, . . . . .                                    | 1435  |
| Engraving on wood and copper, . . . . .                                  | 1460  |
| Printing in England, . . . . .   | 1471  |
| Casts in plaster at Florence, . . . . .                                  | 1471  |
| Watches in Germany, . . . . .  | 1477  |
| America first discovered, by Christopher Columbus, . . . . .             | 1492  |
| Algebra first known in England, . . . . .                                | 1494  |
| Maps and charts invented, . . . . .                                      | 1520  |
| Solar system revived, . . . . .  | 1532  |
| Gregorian style introduced, . . . . .                                    | 1581  |
| North River discovered, by H. Hudson, . . . . .                          | 1608  |
| Thermometer by Galileo, . . . . .  | 1610  |
| Settlement of the city of New-York, by the Dutch, . . . . .              | 1612  |
| Logarithms by Napier, . . . . .  | 1614  |
| First settlement in Virginia, James' Town, . . . . .                     | 1616  |

|   | A. D. |
|---|-------|
| Circulation of the blood discovered, . . . . .              | 1619  |
| The settlement in Massachusetts, Plymouth, . . . .          | 1620  |
| Coffee first used in England, . . . . .                     | 1641  |
| Barometer by Pascal, . . . . .                              | 1643  |
| First newspaper in England, . . . . .                       | 1665  |
| Tea first used in England, . . . . .                        | 1666  |
| Newtonian philosophy, . . . . .                             | 1687  |
| Bayonets invented, . . . . .                                | 1693  |
| First newspaper in America, printed at Boston, . . .        | 1704  |
| Stereotype printing invented, . . . . .                     | 1725  |
| Identity of electricity discovered by Franklin, . . .       | 1752  |
| French and English war concluded, . . . . .                 | 1763  |
| War of the revolution commenced, . . . . .                  | 1775  |
| Declaration of Independence, at Philadelphia, July 4, .     | 1776  |
| Planet Herschell discovered, . . . . .                      | 1781  |
| Balloons invented, . . . . .                                | 1782  |
| Peace concluded and independence ratified, . . . . .        | 1783  |
| Constitution of the United States, framed at Philadelphia,  | 1787  |
| Telegraphs used, . . . . .                                  | 1794  |
| War with France, for three years, . . . . .                 | 1798  |
| Vaccination discovered, . . . . .                           | 1798  |
| Abolition of slave trade, . . . . .                         | 1806  |
| First steam boat by Fulton, . . . . .                       | 1807  |
| General embargo, for two years, . . . . .                   | 1807  |
| War with England, for three years, . . . . .                | 1812  |
| Gas for lighting streets, . . . . .                         | 1814  |
| Engraving on steel plates, . . . . .                        | 1818  |
| Population of the U. S. including Florida, about 13,000,000 |       |

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### INTERESTING SCRAPS.

Under the shade of the *Banian tree* 7000 persons may find ample room to repose.

More than 100,000 species of animated beings, are dispersed through the different regions of the air, the water, and the earth, which are visible, besides myriads that are invisible to the unassisted eye.

Countless myriads of herrings are sometimes contained in a single shoal, which is frequently more than six miles long, and three miles broad.

The *Himalaya* chain of mountains, north of Bengal on

the borders of Tibet, is stated to be about 27,000 feet, or a little more than five miles in perpendicular height in its highest range, and is visible at the distance of 230 miles.

A company of men and camels, is called a *caravan*. Camels will smell water a mile off, and travel very fast, till they come to it. A large camel can carry 1000 lbs. weight. Their masters sing or whistle to make them go, and the louder they sing, the faster these animals will go.

Mr. Ireland, in his "Picturesque Tour through Holland, Brabant, and part of France, in 1789," gives the following account of the inventor of printing, when describing the city of Haerlem.

"Haerlem claims the invention of the art of printing. It is attributed to Lawrence Koster, an alderman of this city, in 1440; whose house is yet standing in the market-place, opposite the church. Amusing himself one day in the neighbouring wood, with cutting the bark of trees into the letters that formed the initials of his name, he is said to have laid them on paper, and falling asleep, when he awoke, observed, that from the dew, their form was impressed on the paper. This accident induced him to make further experiments: he next cut his letters in wood, and, dipping them in a glutinous liquid, impressed them on paper, which he found an improvement; and, soon after, substituting leaden and pewter letters, erected a press in his house; thus laying the foundation of this noble art, which has thence gradually risen to its present excellence.—The art, it is said, was stolen from him by his servant, John Faustus, who conveyed it to Mentz, and, from the novelty of the discovery, soon acquired the title of Doctor and Conjurer. The original specimens are now shown at the library in the Town Hall. The first is on a leaf of parchment, and the second and third on paper, printed only on one side, and the corner left blank for capitals. At the top are wooden cuts, representing the creation, and, as it is called, Lucifer's Fall."

### CORYDON, OR PASTORAL ELEGY.

- 1 What sorrowful sounds do I hear,  
Move slowly along in the gale!  
How solemn they fall on my ear,  
As softly they pass through the vale:

Sweet Corydon's notes are all o'er,  
Now lonely he sleeps in the clay ;  
His cheeks bloom with roses no more,  
Since Death call'd his spirit away.

2 Sweet woodbines will rise round his tomb,  
And willows their sorrowing wave ;  
Young hyacinths freshen and bloom ;  
While hawthorns encircle his grave.  
Each morn, when the sun gilds the East,  
The green grass bespangled with dew,  
Will cast his bright beams on the west,  
To charm the sad Caroline's view.

3 O, Corydon ! hear the sad cries  
Of Caroline, plaintive and slow ;  
O, Spirit ! look down from the skies,  
And pity thy mourner below :  
'Tis Caroline's voice in the grave,  
Which Philomel hears on the plain ;  
Then striving the mourner to sooth,  
With sympathy joins in her strain.

4 Ye shepherds so blithesome and young ;  
Retire from your sports on the green,  
Since Corydon's deaf to my song,  
The wolves tear the lambs on the plain ;  
Each swain round the forest will stray ;  
And sorrowing, hang down his head,  
His pipe then in symphony play,  
Some dirge to young Corydon's shade.

5 And when the still night has unfurl'd  
Her robes o'er the hamlet around,  
Gray twilight retires from the world,  
And darkness encumbers the ground ;  
I'll leave my lone gloomy abode,  
To Corydon's urn will I fly ;  
There, kneeling, will bless the just God,  
Who dwells in bright mansions on high.

6 Since Corydon hears me no more,  
In gloom let the woodlands appear,  
Ye oceans, be still of your roar,  
Let autumn extend round the year,

I'll hie me through meadows and lawns,  
 There oull the bright flow'rets of May,  
 Then rise on the wings of the morn,  
 And waft my young spirit away.

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### HYMN AND TUNE "HUMILITY."

- 1 The man that views his guilt and sin, with clear enlight'ned eyes,  
 He sees how vile a wretch he's been, and down in dust he lies.
- 2 With humble, low submission 'tis, his soul is brought to say,  
 That God the sov'reign potter is, and he but worthless clay.
- 3 His views are just and adequate, he sees it would be right  
 If God should fix his future state in black, eternal night.
- 4 He gives it in both free and frank, his all he then resigns;  
 He's willing now to sign a blank, and God should write the lines.
- 5 But yet he can't despair of grace, he wrestles with his God,  
 And begs his precious soul might taste, the merits of his blood.
- 6 He pleads the merits of the Lamb, that his poor soul might live;  
 He can't be willing to be damn'd, such language he doth give.  
 The souls condemn'd to endless flames, blaspheme the God above,  
 While heav'nly saints on highest strains, do praise redeeming love.
- 8 Should I be doom'd to endless wo, to burn for ever more,  
 'Twould never pay the debt I owe, nor cancel all the score.
- 9 Ten million years in fire and smoke, amidst the livid flames,  
 Will gain no credit on the book, the debt is still the same.
- 10 But if by Christ my soul is freed, he will my surety stand,  
 And every mite will then be paid, which justice can demand.
- 11 If such a brand of fire as I, should now be pluck'd from hell,  
 How would the winged seraphs fly, such blessed news to tell.
- 12 To Father, Son, and Holy Ghost, what glory would redound  
 How would the spotless, heav'nly hosts, their golden trumpets sound!
- 13 Must I despair of future bliss, and so withdraw my suit?  
 No, God forbid, since mercy is thy darling attribute.
- 14 My ardent cries shall still ascend, while I have power to speak,  
 And if I perish in the end, I'll die beneath thy feet.



- 15 The man that's brought to such a case, God won't his suit deny;  
But he will give him saving grace, and lift his soul on high.
- 16 The One in three, and three in One; all glory is their due,  
From beings far above the sun, and human creatures too.

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HYMN AND TUNE "PILGRIM'S FAREWELL."

- 1 Let us rise and go to Zion's hill,  
Where all the peace and glory dwells,  
And sit and sing to God my King,  
And praise his name for evermore :  
I'll go and see what joy is there.
- 2 Fare ye well, my friends, I must be gone,  
I have no home nor stay with you ;  
I'll take my staff, and travel on,  
Till I a better world can view :  
Farewell, my loving friends, farewell.
- 3 Happy soul, just gone from earth to heav'n,  
He flies to distant worlds above ;  
No more in this poor house of clay,  
He dwells with God around his throne,  
Where pain and death can never come.
- 4 We will go, like him, to see our God,  
And change this earth for heav'n above :  
Come dry your tears, Christ is our friend,  
He came to save poor sinful men,  
In him our sorrows soon will end.
- 5 Travel on to blest eternity,  
Where Jesus waits for us to come ;  
In death's dark gloom shout victory,  
And rise to your eternal home,  
Where fear and change shall be no more.
- 6 Golden joys above where Jesus dwells,  
His love is full for every saint ;  
Fountain of life immortal flows,  
Thro'th' heav'nly world without restraint :  
All's mine, if faithful here below.

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